This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

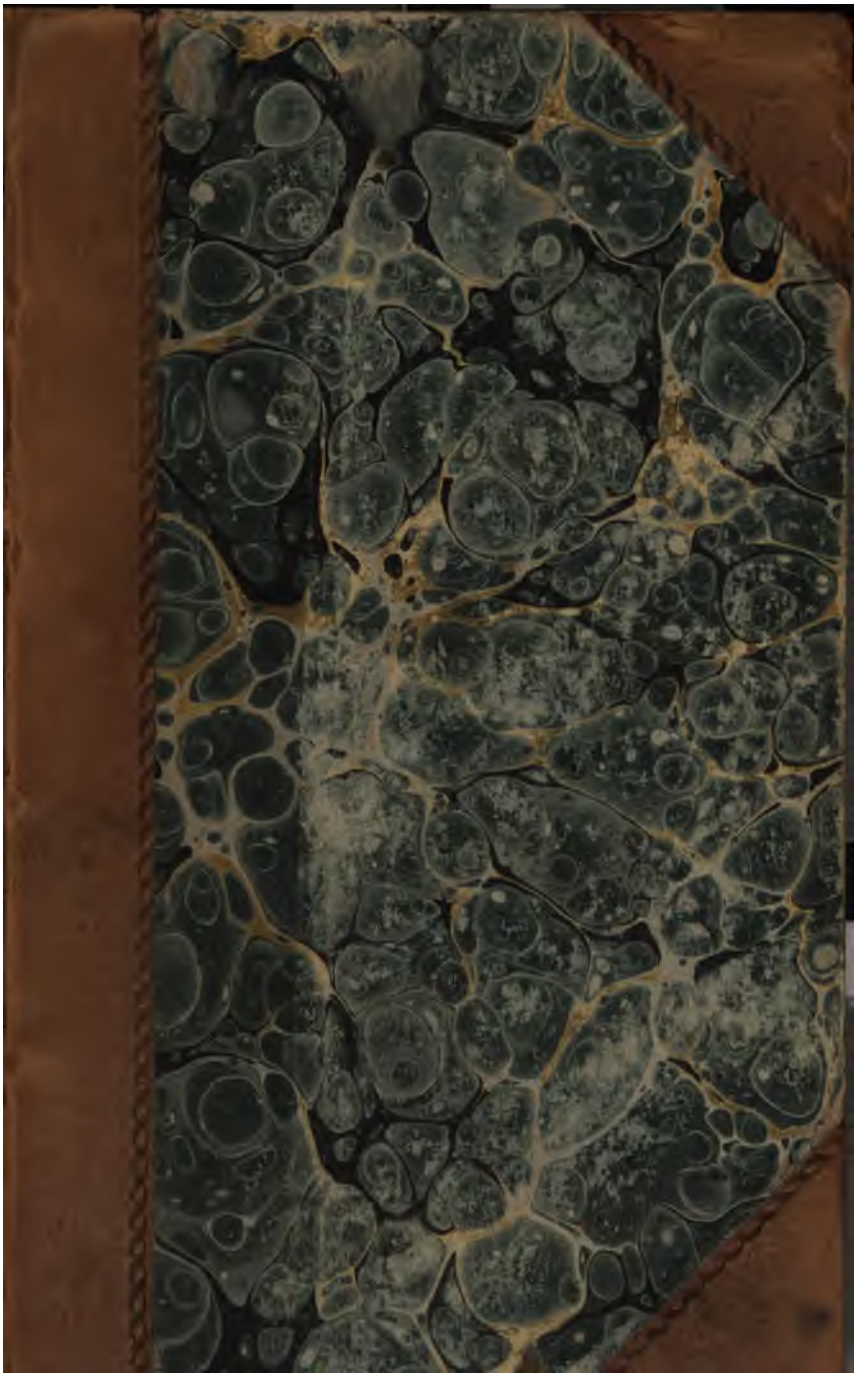
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



Pam. 1257 e. 180/1

THE

MILLENNIAL HARBINGER;

AND

VOLUNTARY CHURCH ADVOCATE:

CONDUCTED BY

WILLIAM JONES, M.A.

AUTHOR OF THE HISTORY OF THE WALDENSES;
BIBLICAL CYCLOPÆDIA; LECTURES ON THE APOCALYPSE;
ECCLESIASTICAL HISTORY, ETC.

VOL. I.

"Lord Jesus, may thy character open to our view, as depicted in thy doctrine, thy miracles, thy sufferings, thy death, thy resurrection, and thy glory! and then we shall not fear to put ourselves *exclusively* under thee, as our Lawgiver, our Prophet, our Priest, and our King."—ALEXANDER CAMPBELL.

LONDON:

SOLD BY G. WIGHTMAN,

AND

SHERWOOD, GILBERT, AND PIPER, PATERNOSTER-ROW;

ALSO BY SIMPKIN AND MARSHALL, STATIONERS'-HALL-COURT; MARPLES AND CO. AND JOHN MAYLAND, LIVERPOOL; BAYNES, MANCHESTER; SHOWELL, BIRMINGHAM; G. BENNETT, NOTTINGHAM; ANE P. KINGATE, LEEDS; TURNER, BEVERLEY; H. BARNSHAW, COLNE; MILLIGOSE, BERWICK-UPON-TWEED; J. WARDLAW, EDINBURGH; G. GALLIE, GLASGOW; I. MACDONALD AND G. KING, ABERDEEN; JAMES ADAM, DUNDEE; DYER, KIRKALDY; R. J. TIMS, DUBLIN; W. JACKSON, NEW YORK.

1835.

LONDON:
PRINTED BY J. TAYLOR, 119 FLEET-STREET.

PREFATORY REMARKS.*

Time, the great innovator, brings everything to pass. Gradual but unceasing is its march,—it never slumbers,—it never pauses,—it gives maturity to everything.

When we are taught to read the volume of Nature, or rather the great library of God, and have made some proficiency in the volume of Revelation, we discover that there is an admirable analogy between the volumes of Creation and Redemption. As is the progress of natural, so has been the progress of supernatural, light. First, there are the glimmerings of dawn—then the twilight—then the risen day—and then the radiance of noon. So is not only the faith of the just which brightens more and more until the perfect day; but also such are the developments of the light of life.

Starlight and moonlight ages are no more. The *Sun of Mercy* has arisen. But, as in the natural, so in the moral world, there are clouds and obscurations. There are interceptions of the light of the sun. There are eclipses partial and total. In a total eclipse there is the darkness of night. There have been both partial and total eclipses of the Sun of Mercy since his rising. Not only have there been cloudy and dark days, but actual darkness like that of night.

Had not a thick vapour arisen from the unfathomable abyss and hid the Sun of Mercy and of Life from human eyes, neither *the beast* nor *the false prophet* could have been born. Wild beasts go forth in the night, and in darkness commit their depredations. So the apocalyptic "*wild beast*" was the creature of night and of darkness.

Vapours arise from the waters, and from the unfathomable ocean the densest fogs arise. When we dream of troubles, we wade through deep waters. Hence, the commotions and troubled agitations of communities are symbolized by the waters

* Conscious of my inability to produce anything half so good, I here present my readers with my friend Campbell's Preface to the first volume of *his* 'Millennial Harbinger.' It will subserve my purpose quite as well as it did his! Only, truth, honour, and justice, imperiously demand that I should acknowledge my obligations; otherwise I might be said to resemble the daw, in the fable, who strutted about bedecked with borrowed *plumes*.—*W. J.*

of the great abyss. From these commotions, these deep waters, arose the symbolic fog, the figurative vapours which overspread the heavens and hid the Sun of Righteousness from the eyes of mortals. The volumes of traditions, the cabalistic dogmas, the eastern philosophy, the pagan speculations, combined and modified, intercepted entirely, or totally eclipsed the light of the moral sun. Nearly all the earth was overspread in this darkness. The middle of this period has properly been called "the dark ages."

Though the eclipse was total in Rome, it was not so everywhere. But the fairest portions of the Old World shared in it, and it was partial almost everywhere where it was not total.

Why was this so? is one question; but, *Was it so?* is another. That it was so needs no proof, because all agree in the belief of this fact. We know some reasons, which may yet be offered, why it was so. But now we only appeal to the fact that it was so. This darkness has been only partially dissipated.

The Bible was brought out of prison, and Luther bid it march. He made it speak in German, and thus obtained for it a respectful hearing. It was soon loaded with immense burthens of traditions, drawn from the cloisters and the cells where it had so long been incarcerated. It soon became unable to travel with its usual speed—and then stopped the Reformation. They took the points off the arrows of truth, and blunted the sword of the Spirit, so that the enemies of the truth could not be conquered.

About the commencement of the present century, finding that notes and comments, that glosses and traditions were making the word of God of little or no effect—I say, the pious of several of the great phalanxes of the rival *Christian* interests did agree to unmanacle and unfetter the testimony of God, and send it forth without the bolsters and crutches furnished by the schools; and this, with the spirit of inquiry which it created and fostered, has contributed much to break the yoke of clerical oppression, which so long oppressed the people—I say, *clerical* oppression; for this has been, and yet is, though much circumscribed, the worst of all sorts of oppression. The understandings, the consciences, the feelings, the bodies, and the estates of men have been seized by this most relentless of tyrants. All who have demanded the first fruits and tithes,—all who have paralysed the mind and forced the assent, or secured the homage of the conscience, have not been tyrants. Neither have all they who have rejected and reprobated this system been humane, courteous, and merciful. There are exceptions even among priests. If the clergy never could reform the system, the system always could reform them. To repudiate the system, is to desecrate the priest; and whoso*ever has profaned* or made common the priests, has been not

only unchurched, but unchristianised. Such have been the past fates of those who ventured to depart from the consecrated way. But a new order of things has, within the memory of the present generation, begun. Many of the priests have become obedient to the faith, and the natural, political, and religious rights of men have begun to be much better understood. All these auguries are favourable to the hopes of the expectants of the restoration of the ancient order of things. But nothing has so much contributed to the hopes of the intelligent, and nothing can more conduce to the regeneration of the church, than the disentanglement of the Holy Oracles from the intricacies of the variant rules of interpretation which the textuaries have fashioned into a system the most repugnant to all we call reason, common sense, and analogy.

In the happiest state which we can ever expect on earth, we can only, as individuals, enjoy as much of the favour of God as the most intelligent and devout of the first converts; and, as communities, we could enjoy no more Christian peace and joy than some of the first congregations after the first promulgation of the Gospel. Greater temporal felicity might be enjoyed, but the spiritual attainments of many of the congregations cannot, in the aggregate mass of religious communities, be much, if at all, surpassed.

Place the whole of any community, or even the great mass of any community, under influences similar to those which governed them, and what the most sanguine would expect from a Millennium would, in social and religious enjoyment, be realized. But there is no fixing bounds to the maximum of social and refined bliss which would flow from the very general or universal prevalence and triumphs of evangelical principles. To see a whole nation bowing, with grateful and joyous homage, to the King eternal, immortal, and invisible, mingling all their affections in their admiration and love of him who had obtained immortality for man, would open a new fountain of enjoyments of which we have not yet tasted. To see even a few scores of intelligent Christians, in whom we confide as fellow-soldiers and fellow-citizens, and joint heirs of the heavenly inheritance, meeting around one and the same Lord's table, and uniting in the praises and adoration of one and the same common Lord and Saviour, imparts to us a joy which we are unable to express. What we should feel, or how we should feel, among myriads of such, is not for us now to conjecture. But of this in its proper place.

All I wish to remark, on this occasion, is, that the first step towards the introduction of this glorious age is to dissipate the darkness which covers the people and hides from their eyes the Sun, the *quickening, renewing*, animating Sun of Mercy. We

expect no new Sun, no new revelation of the Spirit, no other than the same Gospel and the same religion, only that it shall be disinterred from the rubbish of the dark ages, and made to assume its former simplicity, sublimity, and majesty. The demons of party must be dispossessed, and the false spirits cast out. The human mind must be emancipated from the bondage of error, and information not only augmented, but extended to all the community.

Light is certainly increasing—charity enlarging the circle of its activities—the mountains of discord diminishing, and the deep vallies which separated Christians are filling up. But much is to be done before all flesh shall enjoy the salvation of God. If all who love the Lord and the salvation of men would unite their energies and bury the tomahawk of party conflicts, no seer could predict how rapid would be the march and how extensive the triumphs of the Gospel.

But the mighty agent, or rather the successful means, of this most desirable revolution, will be the *Ancient Gospel.* There are many gospels now preached. The gospels of every sect are something different from each other, and something different from the Apostolic. There can be, in truth, but *one* Gospel; but there may be many new-modified and perverted gospels. Some make their own god and worship him; and all who create a new god invent a gospel to suit his character. Surely no man of good common sense can imagine that the god of the Calvinists and the god of the Arminians are the same god. He that fancies that the god of the Trinitarians and the god of the Unitarians are one and the same divinity, can easily believe in transubstantiation.

The wisdom and the power of God, when combined, will be surely adequate to accomplish the most extraordinary promises on record. Now, the placing of all nations, under the dominion of his Son, under the reign of favour, under the influence of all that is pure, amiable, and heavenly, is promised; and by what means so likely to be accomplished as by that instrument which is emphatically called the wisdom and power of the Almighty? That instrument is the old Gospel preached by the Apostles. This is almighty, through God, to the pulling down all the strongholds of infidelity and profanity, to the subversion of Atheism, Deism, and Sectarianism. It proved its power upon the nations once, and it begins to prove its power again. The sword of the Spirit has been muffled with the filthy rags of philosophy and mysticism until it cannot cut through the ranks of the aliens. But so soon as this Gospel is promulged in its old simplicity and in its native majesty, it will prove itself to be of God, and as adequate as in days of yore. It will pierce the hearts of the

King's enemies; and, while it slays their enmity, it will reconcile them to the authority and government of the Prince of Peace.

In prosecuting one of the great objects of this paper, and, indeed, the leading object, this point will not be lost sight of. Our modern gospels, like the metaphysics of the schools, have been inoperative, except to alienate men from one another, and to fill some with spiritual pride, and to abase others under a morose humility. Here we see them exulting in enthusiasm, and there melancholy under a system of doubts. Between these two classes there is the opinionative, the speculative, the cold and stiff formalist—exact in the ceremonies, and precise in all the forms of religion, without the power. Some, from a bolder and more independent mind, and from a happier constitutional temperament, dared to be pious and to aspire after a higher enjoyment of the spirit of religion. But these do not give character to the age.

The ancient Gospel spoke by facts, and said little about principles of action of any sort. The facts, when realised or believed, carried principles into the heart without naming them; and there was an object presented which soon called them into action. It was the true philosophy, without the name, and made all the philosophy of the world sublimated folly. It was ridiculous to hear Epicureans and Stoics reasoning against Paul. While they were talking about atoms of matter and refined principles, about virtue and vice, Paul took hold of the *resurrection of the dead*, and buried them in their own dreams. He preached Jesus and the Resurrection; he proclaimed reformation and forgiveness of sins; and, before they awoke out of their reveries, he had Dionysius the mayor of the city, the lady Damaris, and other notable characters, immersed into Jesus.

The ancient Gospel left no man in a reasoning mood about any principle of action. It left him in no doubt about the qualities or attributes of faith. It called for the obedience of faith; and, by giving every man an opportunity of testing and showing his own faith by his works, it made no provision for cases of consciences, nor room for philosophic doubting. But I do not here eulogise it; I only intend to say that it is the only and the all-sufficient means to destroy antichrist, to heal divisions, to unite Christians, to convert the world, and to bless all nations; and, viewing it in this light, we shall find much use for it in all that we shall attempt in this work.

In detecting the false gospels, nothing will aid us so much as an examination of their tendencies, and a comparison of their effects with what the Millennium proposes. The gospel of no sect can convert the world. This is with us a very plain proposition; and, if so, the sectarian gospels are defective, or redun-

dant, or mixed. To one of these general classes belong most of them.

Many topics will demand our attention in this work. How we shall attend to these and manage them we can now make no promise—time alone will show. We only claim an impartial and attentive hearing. We ask for nothing—not a single concession upon trust. What we cannot evince and demonstrate, we hope all will reject. What we enforce with authority and evidence, we hope that the thoughtful and the devout, the rational and the inquisitive, the candid and the sincere, will espouse and carry into practice. What will not, what cannot, console the unhappy, cheer the disconsolate, confirm the weak, reform the transgressor, purify the ungodly, save the world, and ennoble the human character—we shall rejoice to see repudiated.

When opposed by the interested, by those whom the corruptions of Christianity feed with bread and gratify with honour, I will call to mind the history of all the benefactors of men, and draw both comfort and strength from the remembrance that no man ever achieved any great good to mankind who did not wrest it with violence through ranks of opponents—who did not fight for it with courage and perseverance, and who did not in the conflict sacrifice either his good name or his life. John, the harbinger of the Messiah, lost his head. The Apostles were slaughtered. The Saviour was crucified. The ancient confessors were slain. The reformers have all been excommunicated. I know that we shall do little good if we are not persecuted. If I am not traduced, slandered, and misrepresented, I shall be a most unworthy advocate of that cause which has always provoked the resentment of those who have fattened upon the ignorance and superstition of the mass, and have been honoured by the stupidity and sottishness of those who cannot think and will not learn. But we have not a few friends and associates in this cause. There are many with whom it shall be my honour to live and labour, and my happiness to suffer and die.

The Ancient Gospel has many powerful advocates; and the heralds of a better, of a more blissful order of things, social and religious, are neither few nor feeble. No seven years of the last ten centuries, as the last seven, have been so strongly marked with the criteria of the dawn of that period which has been the theme of many a discourse, and the burden of many a prayer.

A. Campbell.

MILLENNIAL HARBINGER,

&c.

No. I. MONDAY, MARCH 2, 1835. VOL. I.

INTRODUCTORY OBSERVATIONS.

THE United States of North America, once a colony of Great Britain, have of late years become an object of much and growing interest to the countries on this side the Atlantic. The eagerness with which, year after year, the people of Europe, and more especially the inhabitants of the British Islands, derive information respecting them, requires no stronger proof than is afforded by the multiplicity of books of travels in that country, which are continually issuing from the London press, and all of them finding readers. It would be easy to enumerate, at least a dozen, perhaps a score, of publications on this particular subject, which have made their appearance within the last three years, all of which have been popular, and chiefly so from the interest taken in the subject of which they treat. In the present melancholy state of the continent of Europe, where despotism and bigotry have succeeded in establishing at least a temporary dominion, when in England itself the most vigorous efforts are making to uphold the unnatural alliance betwixt Church and State, and perpetuate the abuses of olden times, America possesses a stronger hold than ever on the hopes and affections of those who desire an amelioration of the general condition of man.

Numerous, however, as our sources of information have been, it is much to be lamented that they are so very de-

fective in relation to that one grand concern, which must always take the lead in the minds of true Christians, viz. the progress of the Gospel, and the extension of our Redeemer's kingdom,—that spiritual and heavenly economy which we know is destined one day to "fill the whole earth." On this subject it was useless to seek for any satisfactory information in the writings of tourists and travellers; for, with the exception of Mr. John Morison Duncan's two elegant and interesting volumes, published about a dozen years ago, we have little on the subject of religion from any of them that is worthy of regard. It was not likely, indeed, that a topic of such vital interest should be wholly overlooked by Mr. Duncan, who was himself a member of a Baptist church in Glasgow, and the son of an elder of that church: his volumes consequently have been distinguished by our Monthly and Quarterly Reviewers, as having bestowed more attention on this point than those of any other European traveller.

But while we give Mr. Duncan full credit for the attention he bestowed, and the information which his volumes communicate on the state of religion *generally*, it is greatly to be regretted that he was not more minute in his inquiries respecting the different sects and parties which were then in existence in that extensive continent; for had he done so, he might have gratified his friends on this side the Atlantic with information which would have been highly acceptable to them. It is true, that the details to which I now refer, might not very conveniently have found a place in a work intended for the use of the middling and higher classes, and the library of a gentleman, for which the elegant style in which it was got up certainly fitted it; but, communicated to the public through the medium of a religious Magazine, such information would have been acceptable to the friends of primitive Christianity, and the lovers of Christ's kingdom. This deficiency, however, it shall be my first object to supply, as far as I am able, by collecting into one point of view the scattered rays of light that have lately been elicited by inquiries into the subject.

To guard against mistakes, however, it may be proper to explain at the outset the specific object to which the attention of my readers will, from time to time, be called, in

perusing the pages of this journal; and that is, the progress which the kingdom of the Lord Jesus Christ has been making of late years on the American continent, according to the views which I entertain of the nature of that kingdom, and the appearance which it has hitherto made in the world, amidst a host of conflicting parties, each striving for the pre-eminence. In prosecuting this subject, we shall unavoidably be led to notice the various accounts of American revivals that have lately occupied so large a share of the attention of British Christians, and endeavour to arrive at something like an estimate of their value and importance, according to the standard of the New Testament—the only criterion given us for forming a correct judgment of the religion of Jesus Christ, since he left the earth.

Now, seeing that a great diversity of opinions are current among religious people in the present day, as to what we are to understand by the Kingdom of Christ—what are its constituent principles; and how it is to be known and distinguished by us from all counterfeits, it may be proper, in order to prevent misunderstandings, to state concisely the views which are entertained of it by the conductor of this journal. He is of opinion that there may be much display of religious fervour, great zeal in proselyting, and loud cries of "lo, here is Christ, and lo, there," where there is nothing of his kingdom to be traced.

By the Kingdom of Christ, then, in few words, he understands the reign of the Messiah over his redeemed people, called out of the world of the ungodly, and separated from them in all religious fellowship, and made willing subjects in the day of his power. This is that kingdom which it was foretold, in ancient prophecy, the God of heaven would set up, wherein all people, nations, and languages, should serve him, and which from a small beginning, after long depression and manifold conflicts, should at last prevail over all opposition, and fill the whole earth, Dan. ii. 35, 44; vii. 14, 27. It is that kingdom which, in the economy of redemption, the Father hath given to the Son, whom he hath constituted heir of all things, Ps. ii. 6—8; Matt. xi. 27; Luke xxii. 29; Heb. i. 2. Its foundation is laid in the sufferings, death, and resurrection of Christ, and it was conferred upon him as the reward of his deep humiliation and

obedience to the will of his heavenly Father, Is. liii. 10—12; Phil. ii. 8—12; Heb. i. 3—10; ii. 9, 10.

This kingdom, according to Christ's own good confession before Pontius Pilate, is *not of this world;* that is to say, it is essentially different from all worldly kingdoms, inasmuch as it is of heavenly origin and of a spiritual and heavenly nature. It respects men's eternal interests, and its power and influence are exerted over the mind and heart; for it consists in "righteousness, peace, and joy in the Holy Spirit." It has not this present world for its ultimate object, aim, and end; but rather to deliver Christ's people from this present evil world, and save them from the ruin and destruction which awaits it. All its laws and institutions are of heavenly origin; for the wisdom of man has nothing to do with them, as must be manifest from this, among other considerations, that they all run counter to the maxims and spirit of worldly kingdoms. They enjoin disconformity to this world in all its favourite lusts; such as the love of sensual pleasures, of riches, and the pride of life. They enjoin the mortification of all those malignant tempers and dispositions which actuate worldly men; and they inculcate humility, meekness, gentleness, forgiveness of injuries, piety to God, and benevolence to men. The immunities, privileges, and honours of this kingdom, all correspond with its spiritual and heavenly nature: they are such as are adapted to make its subjects contented and happy in the midst of manifold trials and afflictions; for they consist in the pardon of sin, peace with God, the enjoyment of his favour, sanctification of the heart and holiness of life, the privilege of adoption into the family of God, and the promise of eternal life from the dead, with the everlasting heavenly inheritance beyond death and the grave. And finally, the real subjects of this kingdom are such and only such as are "of the truth," or believe the gospel, and hear Christ's voice addressing them in the word of his grace, and so are led to give earnest heed to his doctrine, precepts, promises, and admonitions, yielding unreserved obedience to him as their Saviour and their King.

This kingdom was set up in the world, by the preaching of the Apostles on the day of Pentecost, of which we have an account in the second chapter of the Acts. Before our

blessed Lord left the earth, he instructed his Apostles to tarry at Jerusalem until they received the gift of the Holy Spirit, which he would send unto them from the Father, which they accordingly did. And thus supernaturally endowed, we are told they preached the gospel with the Holy Spirit sent down from heaven. The most extraordinary success attended their ministry. Three thousand of the Jews, who had been concerned in the crucifixion of the Son of God, "gladly received" the apostolic testimony concerning the Messiahship of Jesus of Nazareth, were baptised in his name, and added to the hundred and twenty disciples who had been previously gathered by the Saviour's personal ministry in the city of Jerusalem. Of them it is recorded, that they separated themselves from the unbelieving Jews, and "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and prayers, praising God, and having favour with all the people," Acts ii. 42—47.

Thus was the kingdom of Christ set up at the beginning, and established with all possible evidence, that it was "*not* of this world." The church at Jerusalem was organised under the inspection of the inspired Apostles, and after a model which the Saviour himself had prescribed before he left the earth, Acts i. 3. The laws that were delivered by the holy Apostles were regarded as of divine origin and authority, and they were held to be superior to all other laws. "We ought," say the servants of Jesus, "to obey God, rather than man." What power appeared was the power of God, working in a miraculous manner and with supernatural efficacy. As the Apostles were faithful men, they taught the disciples to observe "all things whatsoever Christ had commanded them;" and the influence of divine authority and love was extraordinarily manifested in the disciples obeying the new commandment of their Lord, John xiii. 34; for when the exigence of circumstances required it, "they who had possessions sold them, and distribution was made according as every man had need."

The numbers converted unto God at Jerusalem were afterwards dispersed abroad, by means of a severe persecution which arose against the disciples, who thus became the instruments of spreading the knowledge of Christ and his sal-

vation; and those who believed and made profession of the faith were collected into societies, and these were called "CHURCHES:" they were composed only of such persons as appeared to be "of the truth," or to believe the testimony concerning Jesus Christ, the TRUE GOD AND ETERNAL LIFE. They had officers ordained in them, who are addressed under the titles of bishops or elders, and deacons. Hence we read of "the churches in Judea, Galilee, and Samaria, walking in the fear of the Lord, and in the comforts of the Holy Spirit, and being edified and multiplied," Acts ix. 31.

Now, forasmuch as that the religion of our Lord and Saviour Jesus Christ was delivered to the world *at once*, in its most perfect form, by his ambassadors, the holy Apostles, who were inspired, or divinely instructed, to reveal his will, and set up his kingdom in the world by the formation of churches, organised according to his own direction, we may be sure that wherever his kingdom makes its appearance in any age or country under heaven, we shall find it distinguished by the very same characteristic features, the same constituent principles, which marked the churches planted by the Apostles of Christ. For instance, we shall find churches composed of men and women called out of the world by the ministry of the gospel, professing the faith of Jesus Christ, as the Son of God and only Saviour of lost sinners, baptised on a personal profession of that faith, and discovering a readiness of mind to obey all the revealed will of God, so far as they are instructed into it. As "the wisdom of this world is foolishness with God," we may reasonably expect to find them studious of the holy oracles, the writings of the Evangelists and Apostles more especially, in order to ascertain from them what is "that good and acceptable and perfect will of their Lord and Saviour in all things," carefully tracing out the footsteps of Christ's flock in its way to Zion, and on all occasions maintaining a godly jealousy, lest, by the subtilty of Satan and the pride of their own hearts, which is ever prone to lead them astray by suggestions of what is *fit* and *proper* in the religion of Christ, instead of adhering implicitly to the written word, the law and the testimony; they should pervert their way before the Lord, and be seduced into the paths of the destroyer.

re is a divine *simplicity* pervading every part of the
m of Christianity, as laid down in the New Testament,
h is little accordant with the proud heart of fallen man.
we may see, from what the Apostle said to the Corin-
is, 2nd Epistle, xi. 1—3, how great was that godly
usy which he exercised over the churches, lest their
ls should be corrupted from it. If we once lose sight
is simplicity, and begin to mingle our own inventions,
ıose of the rabbis of the age, with the precepts of
st and his Apostles, and this with the view of improving
eligion, or the appearance of his kingdom, we may, no
t, obtain a name and a fame in the professing world,
we shall find in the end that our religion has been all a
m!

om these few miscellaneous observations, the readers
is journal may possibly infer what the views of the edi-
re upon the subject under consideration; viz. the king-
of Christ, as it makes its appearance in this world. If
s HIS design that any essential alteration should take
in it, we might expect to find some intimation thereof
ı in the apostolic writings. We do, indeed, find in those
e records, a clear prediction that "in the latter times
would depart from the faith, giving heed to seducing
ts." That there would come an apostacy, or "falling
, and the man of sin be revealed, the son of perdition,
should oppose and exalt himself against all that is
d God, or that is worshipped sitting in the temple or
ch of God, and showing himself *as God.*" But we are
taught, in that same prophecy, and other parts of the
red writings, that the days of this WICKED ONE were
bered, and that after a continuance of one thousand
hundred and threescore years, "the Lord should con-
him with the spirit of his mouth, and destroy him with
rightness of his coming," 1 Tim. iv. 1; 2 Thess. ii. 3, 8.
lot is cast in an age when we are privileged to see
irst part of this prophecy fulfilled—we can trace in the
ls of the church the rise and reign of this wicked
r; and, blessed be God, we have lived to see his con-
tion almost accomplished.

oreover, a period of the Church is likewise spoken of,
e book of Revelation, xi. 15, when, on the sounding of

the seventh angel, it should be said, "The kingdoms of this world are become our Lord's and his Christ's, and he shall reign for ever and ever." But there is not the least prediction importing that the kingdom of God and his Christ should become a worldly kingdom, or kingdom of this world!" It is very certain that the clergy, in the days of Constantine the Great (A. D. 315), used all their power and influence, by forming an unnatural alliance betwixt the church and the state, to bring about that consummation. But when a form of godliness was drawn over the nations, whereby they became *nominally* Christian, they were in no other sense the kingdom of Christ than they were before. So far from it, indeed, it is a certain fact, that then Christianity was more grievously corrupted than it previously was; and, indeed, it could never have had such an extensive influence over the nations, if it had not been greatly changed and exquisitely adapted to gratify the prevailing lusts of the human heart.

The sacred writings of the New Testament are the only standard by which we are to form our judgment of Christianity, since the ascension of Jesus Christ and the decease of his Apostles. We have seen what his religion, or rather his kingdom, was, in its original establishment; and as it then appeared in its perfection, incapable of the least improvement from man, wherever we meet with it in our day, we must expect to find something approximating to the primitive pattern; we shall find a company of redeemed sinners, "walking by the same rule and minding the same thing." All the true churches of Christ must have one and the same hope of their calling—one Lord, one faith, one baptism, one God and Father of all, loving one another for the truth's sake, which is the centre of their common joy, and the bond of their union, Eph. iv. And though Antichrist, during his reign, "scattered the power of the holy people," defaced the primitive church order and worship, and trode the holy city under foot; yet, in proportion as men get emancipated from his tyrannical rule, it will manifest itself by their separating themselves to the law of their God and Saviour, and in all the affairs of Christ's house, shaking themselves loose from the doctrines and traditions of men, and taking the apostolic churches for their

pattern and guide. They will hear the voice of the good Shepherd in his word, calling upon them to "stand in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls," Jer. vi. 16.

Much has been said and written of late upon the subject of a revival of religion, particularly in the United States and Canada; and the fondest anticipations of the religious part of the community on this side the Atlantic have been called into exercise by the accounts which have reached them, from time to time, of what has been doing in that distant quarter. Volume after volume has been issued from the British press to gratify the public, and substantiate by evidence the cheering fact. The editor of this journal, in common with his countrymen, has eagerly searched those volumes, in the anxious hope of finding the various accounts of these revivals realised, or at least of finding in them something that should correspond with the first appearance of the Redeemer's kingdom in the days of the Apostles; but, with deep regret, he declares his unfeigned disappointment. This subject, however, cannot conveniently be entered upon in this place: if the Lord permit, it shall be taken up in the second number of the *Millennial Harbinger*, when their real amount shall become the subject of investigation. In the mean time, he is desirous of communicating to the religious public in this country a little information, which he hopes is not altogether devoid of interest, that has recently come across his path, in reference to the actual state of the Christian profession, in that extensive quarter of the globe—the vast continent of North America.

About fifteen years ago, a pamphlet of about one hundred closely printed pages, in 12mo., was put into the editor's hands, of which the following is the title:—

The first part of an Epistolary Correspondence between Christian Churches in America and Europe. Published by the Church at New York (meeting in Hubert-street, corner of St. John's-lane). New York: Printed by Clayton and Kingsland, 1820.

This pamphlet comprises a short preface, stating the grounds and reasons of its publication—and this is followed by a circular letter from the church in New York to various churches in England, Scotland, and Ireland, of the same faith and order as themselves—with letters in reply, from about twenty churches on this side the Atlantic, besides a few in America.

The preface to this pamphlet takes notice of "a reformation in the Christian profession, which seems to have had no parallel since the days of the Apostles;" but it could have been wished that the origin of this "reformation" had been more clearly and distinctly traced than is done in those pages! However that be, the following extract may tend to give the reader some idea of the distinctive character of the reformation alluded to. After sketching his opinion of the prevailing sects which abound in what is called the religious world, both in Europe and America, the writer thus proceeds:—

"It may be observed, that all these sects acknowledge the authority of a certain order of men, usually denominated *the clergy;* or else some other description of leaders essentially the same. If submission to these exalted characters has not been grounded upon their supposed inspiration, it has been secured by an assumed sanctity of appearance, by official dignity, and by laws and traditions claiming the veneration of the people. Hence the reverence and obedience due to God alone, have been transferred to certain of his creatures, who have received these marks of worship as if due. These characters have long claimed the exclusive right of interpreting the Holy Scriptures, which, for ages, they had withheld from the people; and the like exclusive right of ministering in the worship of God, for which they are supposed to become qualified by a course of

study under men eminent for learning, and by a knowledge of the particular theological systems which their fathers or their teachers had espoused. But the study of the Holy Scriptures, with a view to teach the faith, and promote the obedience enjoined upon the disciples of Christ by the Apostles, as the same are to be manifested in a church of the living God, never yet formed a part of this preparatory education. It is, on the contrary, by laws of human institution, by doctrines and systems devised by eminent teachers, and by traditions tending to confirm their own authority, that these men maintain a complete ascendancy in the various sects wherein they have place.

"But the rise and progress of the churches described in the following letters, have been marked by circumstances wholly different. Without any thing in the state of civil society to operate upon the hopes or the fears of Christ's disciples—without any renowned leader or leaders to bring them together, or to frame religious systems of belief and practice for their guidance—without any representative body to organise them into a distinct sect, or to establish an uniformity of belief and worship among them—without any general concert among themselves—and without any patronage from the learned or the great, these churches arose in various places at nearly about the same period of time. And what is still more remarkable, they all partake of the same general character, and have a striking similarity of belief and obedience.

"This singular revolution, thus silently, and, in some degree, simultaneously effected in various places, without concert or previous arrangement, must undoubtedly be ascribed to some one powerful cause; and it is believed that this cause may be found in the general diffusion of the Holy Scriptures, and in the forcible teaching of the Apostles of Christ in those Scriptures. Accordingly, it is to be observed, that the education of the poor, Sunday schools, the circulation of the Word of God by Bible Societies, and these churches, all originated about the same period.

"When we see societies of men formed by the force of that same teaching by which the churches in the beginning were called, and labouring to regulate themselves in all things by that teaching, we are irresistibly led to the conclusion, that such societies are in character the same as those which of old were called *churches of the living God.* On these accounts, all such churches, however few in number, low in worldly circumstances, or destitute of talent or of learned men, are essentially distinguished from all other churches, and occupy an

elevated and peculiar place in the profession of the name of the Lord and Saviour Jesus Christ.

"Whether the churches in question may be presumed worthy of this important distinction, the following letters will serve to show. It will be seen, that the principles upon which they are established, the bond of their union, their practices and their views, are as remarkable and as peculiar as was the manner of their original institution. They profess no theological system, nor allow of any creed composed by man as a standard of faith and worship. The Holy Scriptures alone, in their true sense and bearing, constitute the only creed to which they appeal, or upon which they set any value. The belief of what is taught in those Scriptures, they esteem as the only faith by which men can be saved. Their profession is to believe as they are told, and to do as they are bid, in these Scriptures. They acknowledge no human authority in the kingdom of God. Whatever intimations of the Divine will they perceive in the sacred writings, they view themselves under obligation to obey; endeavouring by these intimations to regulate themselves in the worship of God their Saviour, as well as in all other things. They profess to acknowledge the Lord Jesus Christ as over all, God blessed for ever; to rejoice in the forgiveness of sins through his blood; to look for a resurrection of the dead and everlasting glory, according to his gracious promises to his disciples. They meet together every first day of the week, in memory of his resurrection, and to break bread and drink wine, in memory of his death. On these occasions they also worship their God and Saviour by the singing of praises, and by prayers and thanksgivings. On these occasions, also, they teach, exhort, and admonish each other by the holy writings; bringing to view the treasures of wisdom and knowledge contained there; expatiating on the abundant mercy and grace revealed by the Lord and Saviour; urging one another to mutual love and attachment; to kindness and mercy towards all, even to the unthankful and unholy; to purity of behaviour; to sobriety and humility; to the most scrupulous honesty and integrity in all their dealings; and to a conduct irreproachable and free from blame. They also make a collection for the support of such of the disciples as are in want. Many of these churches have bishops and deacons; the former as overseers, for the preservation of order and the promotion of faith and love; and the latter for attending upon the distribution of benefits among the poor and the afflicted. Those churches that have not yet these offices filled, are looking among themselves for men of

the description pointed out in the Holy Scriptures. But they are all of one judgment in this, namely, that they do not admit, or allow of any order of persons among them resembling the clergy. They consider the existence of such an order among disciples, as utterly incompatible with the Holy Scriptures, and with the character and interests of the churches of God.

"These churches take no part in politics. Under whatever government their lot is cast, they are instructed by the Holy Scriptures to be submissive to the laws; to speak no evil of those in power; but to honour them, to pray for them, and to do nothing that may render them liable to just punishment. They are taught to live quiet and peaceable lives, under the very worst of rulers, in all godliness and honesty.

"Does it not then appear, that these churches are distinguished from the sects of the present day by the clearest and strongest dissimilarity of institution and of character, and by such a conformity to the Holy Scriptures, as entitles them to be esteemed as churches of God? And does it not also appear, that the things whereby this distinction is made, are not trifling things, but things connected with the happiness of men both here and hereafter, as well as with the honour and glory of the Lord Jesus Christ? If that does appear, as we think it does, then it follows, that all who believe the Gospel, and fear the Lord of life and glory, should be in the fellowship of such churches. In such fellowship, Christians are where the will of the Lord requires them to be; where they can be of real advantage to each other; where it is appointed they should be edified; where their love to each other can be manifested; where they can be really useful to the world; and where they can glorify the Lord and Saviour, by an obedience to his commandments."

Without stopping to remark on a few things contained in the above quotations, which are of a questionable character, or at any rate liable to be misunderstood, I proceed to notice that these letters are followed by a "Reply" from the church in New York to some inquiries from churches in this country, respecting their own state, and particularly whether there were in the United States any other societies maintaining the same or similar views with those of the church in New York, on which we have the following information:—

"In compliance with an intimation in our letter, that some account would be given of the churches on this continent, who hold the faith of the gospel, and discover a purpose of

heart to do the will of the Lord, we rejoice to have it in our power to mention *six churches* of this description. These are the churches of *Charlestown*, state of Massachusetts; *Danbury*, state of Connecticut; *Amenia*, state of New-York; *Baltimore*, state of Maryland; *York* and *Glengary*, Upper Canada. We have reason, however, to think, that besides one in Savanah, there are others in other parts of the country, concerning whom our knowledge is very limited. All these churches are small, and most of them scarcely noticed by the world; but they will be appreciated by our brethren, on the sole ground of their belonging to Jesus Christ our Lord.

"Of the six churches above named, accounts of three are given in the letters; and of the other three, we are enabled to speak from particular information.

"That at *Danbury* took rise in 1817. They were formerly ten, but now six in number. They are yet without any bishops or deacons. Their views and proceedings differ little from ours; and being at a distance of but seventy miles from us, we have been enabled to acquire such a knowledge of their brotherly love and excellence of character, as has exalted them in our esteem and affections.

"That at *Amenia* commenced in 1818. They are five in number, and have none set apart to any office. Being about one hundred miles distant from us, some of our brethren have visited them, and speak highly of their love to the Lord Jesus and to the saints.

"The brethren at *Glengary* are understood to have emigrated from Scotland. Of their particular circumstances we have little knowledge, further than that they are well reported of among the brethren.

"Here it may be proper to observe, that however the title "Baptist churches," (though unscriptual,) may, from a concurrence of circumstances, serve to designate the churches in Great Britain, among which are those we now address, the same title belongs in America to a sect of people of a different description. The Baptists of America differ little from the Presbyterians of America, except in the matter of baptism. Our brethren will therefore understand, that the churches above mentioned are not distinguished here under this title, nor indeed under any other, except so far as they are understood to claim that of 'Christians.'"

This extract will convey to the reader the sum total of all the information which the editor of this journal was in possession of, respecting the number of these reformed churches in that quarter, until the year 1833; for he believes the

second part of this correspondence (implied in the title-page), has never made its appearance. It was, however, in the summer of that year, that it pleased God, in the leadings of his providence, to open an unexpected channel of information, through which a flood of light was poured in upon him, not less to his pleasure than surprise, but the manner in which it was brought about he is desirous of placing upon record in these pages.

During the summer months of 1833, on the afternoon of the Lord's-day, while the public worship of God was going forward, at the chapel in Windmill-street, Finsbury-square, a young man was perceived to enter, and take his seat near the pulpit. He heard the prayers of the brethren, and their songs of praise; the reading of the Holy Scriptures and the preaching of the gospel, by one of the elders. He was a spectator of the church's observance of the ordinance of the fellowship, or weekly collection for the relief of the poor, and keeping up the public worship of God in the place. And finally, "the breaking of bread," or stated ordinance of the Lord's Supper. When the worship was over, he requested a little conversation with one of the elders, when he communicated the following particulars:—He was, he said, an American by birth; his family resided at Claysville, Washington county, in the state of Pennsylvania. He was professionally an artist (portrait-painter), and was come to Europe for the purpose of acquiring further instructions in his line of study. It had pleased God, two years before he left America, to bring him to the knowledge of the truth, on a public profession of which he had been baptised, and united to a Christian church. Having sailed, in the first instance, from New York to one of the French ports, and taken up his residence at Paris, he had brought no letters of introduction to any persons in England, not knowing that he should visit the country. He had now been several weeks, if not months, in London, during which time he had been wandering about on the Lord's-days throughout the metropolis, in quest of some church in which he could hear the same doctrine, and find the same order of public worship observed to which he had been accustomed in his native land; but wherever he went, he found himself sorely disappointed. It had pleased God, on that day, to conduct

him, by an unseen hand, into the chapel in Windmill-street, where he at once found himself at home, and he requested the privilege of being received into the communion of the Church. This application naturally paved the way for close inquiry into his views of the gospel, and the obedience which it requires; and his answers proving quite satisfactory, and moreover, as "he spake the language of Canaan" correctly, he was in a week or two after received into the Church, on making a public profession of the faith of Christ, and of his purpose of heart to cleave unto the Lord.

The circumstances now mentioned very naturally led to a closer intimacy than ordinary between Mr. Peyton C. Wyeth, for that is his name, and the editor of this journal. Finding him to be an intelligent and well-informed young man, of pleasant manners, and very communicative, every opportunity was seized of obtaining information respecting the state of religion in the United States. I had previously heard and read much about the "revivals" said to have lately taken place in that country, and was anxious to know his opinion of them, as well as the opinion that was generally entertained of them among his transatlantic brethren. His answers were to this effect, that there certainly had been a wonderful revival of religion within the last dozen years or so, on the continent of America; but that I must not confound it with those fits of methodistic excitement to which I alluded; for that it was not only clearly distinguishable from them, but also that no two things in nature could be more dissimilar! My friend went on to state, that the revival of religion to which he referred went under the name of "reformation," by which was meant a return to *first principles*, the preaching of the simple doctrine of "Christ crucified," baptising the disciples on a public profession of faith in that doctrine, gathering the believers into churches, and enjoining upon them an observance of all the ordinances, as the Apostles delivered them to the churches of their day; which order of public worship I found to correspond as nearly as may be with that practised among the denomination of Scotch Baptists in our country.

I requested to be favoured with the names of some of the leading persons, particularly such as were elders of churches, and was not a little surprised to hear the first name men-

tioned was that of Mr. Alexander Campbell, the antagonist of Robert Owen, Esq., whose public disputation on the evidences of Christianity, reprinted in the "World Newspaper" a few years ago, I had read, at the time, with peculiar interest, without having the slightest suspicion that his views of divine truth and gospel-worship were so congenial with my own. The information now given me concerning Mr. Campbell, his more abundant labours in spreading abroad a savour of the knowledge of Christ, both from the pulpit and the press, his intrepidity and zeal, the talents conferred upon him by the exalted Head of the Church, and his powerful advocacy of the cause of primitive Christianity, all gladdened my heart, and made me ardently long to be introduced to his acquaintance before we quitted the stage of life. I became increasingly solicitous to know what was the *probable* number of persons now living in America, who might be considered as having received the apostolic testimony concerning the Lord Jesus Christ, and had been baptised in his name? what was the probable number of churches gathered by the apostolic doctrine, and various other matters relating to the kingdom of our Redeemer, and its advancement in that quarter of the world? And that I might obtain the fullest and most satisfactory evidence respecting these points, I requested the favour of Mr. Wyeth to write to Mr. Campbell, with whom he told me he was intimately acquainted, as Mr. Campbell's residence, which is Bethany, in the state of Virginia, is within fourteen miles of Claysville, the place of his nativity. He accordingly wrote a letter, under my own roof, and in a great measure from my dictation, to which letter the following is Mr. Campbell's answer:—

"*Bethany, April 1st,* 1834.

"My dear brother Wyeth,

"With very much pleasure, indeed, I received yesterday your favour of the 12th of Nov. 1833, from London. It gave us much pleasure to hear of your situation, health, and general circumstances; and the news from the churches in England is very acceptable indeed.

"The order in exchange for books is very thankfully received, and shall be promptly attended to. Address mine in return to Messrs. Joseph Stanley and Co., Broadway, New York. I was there last winter, and I visited the eastern cities with

pleasure and profit. About twelve or fourteen were immersed in New York in ten days. The church in Philadelphia* has doubled; and in Baltimore, since my visit there, it has grown from thirty-five to one hundred and twenty members.†

"From the best information I can gather, there are about one hundred and fifty thousand brethren in the 'Reformation'‡ in the United States: but of those there may not be organised in churches more than from five to eight hundred churches. Many of them are large—from one to four hundred members—many from fifty to one hundred. But the revival has been very great. Since you left us last year, there could not be less than ten thousand immersed in the United States and Canada.

"The Lord be praised for the prosperity of the good cause in this highly-favoured land! We only want one thousand Evangelists more, to make the cause triumphant in America.

"The congregation in Pittsburg is, I believe, over one hundred. The Dutch Fork has received recently fourteen new members, and is now about one hundred. Those in our county of Brooke amount to about five hundred. I mention these, because you have some acquaintance with them. About two hundred Congregations of the *Christian body*, as they called themselves, in Kentucky and Ohio, have united with '*The Disciples*' [*i. e.* with Mr. Campbell and his friends].

"The ancient order of things without the ancient gospel will not succeed. What God has united ought not to be separated. The world would not be converted in ten thousand years by the system of operations got up by our good father M'Lean, and his co-adjutors, whose names are all familiar to me.§

"I am glad you have informed me of our brother Jones. I would wish to open a correspondence with him. One of our brothers, once an inmate in my family, has been engaged, with my assistance, in publishing an edition of his History of the Waldenses and Albigenses. I have sold for this brother many copies of it, and the work is well received by our brethren

* One of the elders of this church is Mr. W. Ballantine, formerly of London.—W. J.

† See a letter from Mr. James Henshall, one of the elders of this church, in the present number.—W. J.

‡ This is the title by which the churches in connexion with Mr. Campbell are known.—W. J.

§ This remark appearing to me to require explanation, I used the freedom, when I wrote to Mr. Campbell, to beg an explicit one, and in his letter to myself, under date of Nov. 17th, 1834, which the reader will find in some following pages, we have his reply at considerable length.—W. J.

in all places of the land. If brother Jones will send me every thing he publishes, and will inform me of his address, I will send every thing from our press.

"Brother M'Vay is my nearest neighbour—he and family are well, and doing well: they unite with my family in all Christian affection for you, and in the best wishes for your prosperity in every thing accordant to the Lord's will.

"One of your brothers has been immersed and added to the Lord during the last year. The family were well a few days ago.

"I am now engaged in printing a new and enlarged Selection of Hymns. I shall not have it out of the press for four weeks, but will then send one of the fourth edition with the books ordered.

"Now my dear brother, let me often hear from you. I have no greater joy than to hear that all my brethren and children walk in the truth. Let the holy oracles ever be your companion. Endeavour in every place to spread abroad the sweet savour of the Saviour's name. Be faithful to death: the crown is yet before you. No man gains a crown by wishing for it, but by fighting on, and doing valiantly. Be valiant *in* the truth, and *for* it. And may the God of peace give you peace, and keep you in the way everlasting.

"I am, your affectionate brother,

"A. CAMPBELL."

I scarcely need to say that I cheerfully accepted Mr. Campbell's invitation to a correspondence; and accordingly, on the 3d of September, 1834, wrote to him at very considerable length, giving him as much information respecting the state of the churches with which I am connected, both in England and Scotland, as I could conveniently make room for. But a considerable part of my letter was occupied with a string of questions relating to matters on which I desired further information concerning the affairs of the churches in America; for not having then seen any of their periodical publications, I thought it *possible* there might exist differences of sentiment, either on the doctrine of the gospel, or the laws of the kingdom of heaven, or the scriptural mode of furthering the advancement of that kingdom in the world, which would lead me into controversy for which my advanced age unfits me, and for which, to tell the truth, I have lost all relish. The length of my letter, added to my want of time and opportunity, prevented my keeping a copy of it, nor can I recollect the tenth part of its con-

tents; so that it is not possible for me to lay it before the readers of this journal. But it seems that it no sooner reached Mr. Campbell's hands, than he published it in a monthly work which he is now engaged in bringing out,* thus furnishing my letter with wings, and causing it to fly over a great part of the United States. One of the first fruits of this was the following letter, lately come to hand, and which, as it supplies some little information that may interest my readers, I shall here introduce:—

"*Baltimore, December* 8, 1834.

"AGED AND RESPECTED BROTHER,

"I can hardly express to you my joy when I beheld the signature of "William Jones" in the "*Millennial Harbinger*" of the last month. I now rejoice and thank God, our Heavenly Father, that two *men* in the two most enlightened, most influential, most powerful nations in the world, are corresponding with each other. With our beloved brother Campbell I am personally acquainted. I have been his correspondent some years under my own signature and that of 'A Reformer;' I have preached with him, and heard him many times, and consider him the ablest proclaimer of the Gospel I have heard on either side the Atlantic. With my beloved brother Jones I have not the pleasure of an acquaintance, except through the medium of his writings. I became acquainted with your writings when I was in my native land, Cheshire, Old England. I there was rendered an important assistance by the 'Biblical Cyclopædia,' and by the 'New Evangelical Magazine.' I was then beginning to think on religious subjects; and having been educated partly a Methodist and partly an Episcopalian, the great truths of the New Testament were much mystified in my mind. Many of the articles in the 'Cyclopædia' helped me to a right understanding of the holy word, particularly the article 'Faith.' The argumentative and clear nature of that article makes it very convincing. You have certainly done much for the cause of the Lord Jesus Christ. You have stemmed the tide of popular delusion; and almost alone, with the Bible in your hands, contended for the primitive Gospel and order of the kingdom. Since I have been here I have sent for several copies of the 'Cyclopædia' for the brethren here; and often wished that an opening might be made, so that an exchange of support and encouragement

* Under the title of the "Millennial Harbinger," from which I borrow the title of my own publication.

might be set on foot. When brother Campbell was here last winter, I told him of you, and we had a good deal of conversation about you and others.

"When I landed here in 1828 I was a Baptist, pretty well tired of the English Baptists' Church order; and after remaining in the second Baptist Church of this city long enough to see there were no hopes of a reformation, I came out from them and joined a body of about twenty-five, who broke bread every first day of the week. The privilege of exhortation in the Church soon caused me to improve my gift, so as to be able to address the world by the preaching of the Gospel; and as far as my circumstances have admitted, I have continued to labour in and out of the Church ever since. I go monthly to Harford county, eighteen miles from Baltimore, where I meet with a Church of about sixty members, whom I have succeeded in bringing into scriptural Church order this last summer. I have been there five times this year, and have immersed nine who have been added to the body. I go also about eighty miles in the westerly parts of Maryland. Since last January I have been up five times, and immersed fourteen; besides many whom I, or some of the rest of the brethren, have immersed in Baltimore. We now number in Baltimore 150, and have this year built a Meeting-house, which will hold 1000 people. We have built it ourselves; we neither asked other Churches nor the world for one *cent. We have three Elders, three Deacons, and three Deaconesses.* The truth is breaking forth in every quarter, and men are utterly astonished at the power of the Gospel. The proclaimers or preachers of it here make themselves well acquainted with the word, and are successful in making it tell on the understandings of their hearers. Ah! me, how glad should I be with my weak abilities to announce the glad tidings in the land of my Fathers. The Reformers in England need to witness the exhibition of the truth, and see its practical effects; for the gospel is not only to be preached, but it is to be preached for '*Obedience to the faith.*' It is one thing (as you well know) to preach the word, and quite another to talk about it. To prove from the Scriptures that the word is the instrument of conversion, does not make it the converting means to those even who are convinced it is the instrument. The word must be preached, or the doctrine of Christ and him crucified held forth; the atonement which he made must be insisted on, and remission of sins through his name declared, together with all the evidences by which these propositions are sustained, must be forcibly set before the people. And thus the Gospel becomes the power of God unto Salvation to every one that believes it.

"We have a good many young people among us, and we make it a point to excite in them a taste for committing the word of God to memory. Many of them are making rapid progress in this work, reciting (to some of the aged disciples) two or three chapters each first day. Thus we are endeavouring to train up warriors for another generation. There is no substitute for a knowledge of the word of God. This is peculiarly an age of enterprise; and if the Churches on each side of the Atlantic could only unite their efforts, and ultimately send men who should be, at the same time, messengers of the churches, and heralds of the cross, it would be attended with much good. The English brethren, I think, need stirring up to the all-important work of converting the world. Efforts should be made, bold efforts, for the purpose of bringing to bear all the talents and means of the Church upon society. Our practice is to announce the gospel, and strip it of all the mystifications of the sects, and call upon all to obey. We give no credit to party names or professions, but address all men as unreconciled until they have obeyed. Many deem us exceedingly uncharitable; but the honest-hearted in any place obey the Lord from the heart. We contend, that charity to a man about to fall into a gulf of destruction, is candidly to point out to him the danger he is in; and the Lord has told us that he will punish the disobedient. There is no time for tampering with the souls of men,—'the Lord is at hand!'

"I must now think of concluding, and make an apology for troubling you, dear brother, and putting you to the expense of this letter. But I have a desire to receive a letter from your own hand, that I may carry it into the next generation. Will my brother favour this my weakness? I am a young man, twenty-eight years of age, and hope to see the cause far advanced before I die, if the Lord will. If you could send me a copy of your Lectures on Ecclesiastical History, I would be glad to forward you the money any way you would point out. Perhaps you might safely forward them to Mr. J. Pickering, editor of the "Old Country Man," in New York. He is a friend of mine, and would forward them to me. And if you could send me a work on the Canon of Scripture, by Jones, or any of the approved writers, I should take it as a favour. Good books are scarce in this country. There is plenty of popular trash, but I have no taste for it. Please to write me as soon as you can. Our brother Campbell is doing a great deal of good in these states. His labour is immense. We are expecting him to visit our cities, on the Lea Board, this winter. He is a champion over the sceptics of this age. When he comes to the cities, the free-thinkers, of all classes, turn out

to hear him. We have five periodicals which plead the good cause:—'Millennial Harbinger,' at Bethany, by Brother Campbell; The 'Evangelist,' at Carthage, Ohio, by Walter Scott (a Scotchman); The 'Christian Messenger,' by Barton W. Stone, Kentucky; The 'Apostolic Advocate,' by Dr. John Thomas (from London), in Richmond, Virginia (a son of Mr. Thomas, a Baptist, from London)—you must know him; and one just starting in George Town, called The 'Gospel Advocate,' by John T. Johnson. Excuse this scroll, as I cannot transcribe it.

"Yours, in hope,

"JAMES HENSHALL."

Not many days after the receipt of the preceding letter, I had the gratification of receiving the following interesting communication from the pen of Mr. Campbell himself:—

"MY MUCH ESTEEMED AND VENERABLE BROTHER!

May favour, mercy, and peace be multiplied to you through the knowledge of God and Jesus Christ our Lord! I acknowledge, with many thanks, the reception of your very acceptable favour of the 3rd of September, on the 15th inst. I esteem it one of the most valuable communications I have received for a long time. 'As cold water to a thirsty soul, so is good news from a far country.' It affords me pleasure to correspond with the wise and good on the affairs of the common salvation, and especially with one in the land of my fathers, who is not only well instructed in the kingdom of heaven as it is developed in the authentic records of the Apostles, but as it has existed from the beginning, and exists in our own time, and amongst our own people. I therefore, gladly take my pen to reciprocate the favour which I have received from you, as far as my ability and circumstances will permit. To begin with your interrogatories in the order in which you have expounded them, you say,—'Let me beg the favour of you to explain to me the following passage in your letter to Mr. Wyeth: "The ancient order of things, without the ancient gospel, will not succeed. What God has united ought not to be separated. The world would not be converted in 10,000 years by the system of operations got up by our good Father, M'Lean, and his coadjutors?" Now, sir, am I to understand you as intimating that the Scotch Baptist churches separate the ancient gospel from the ancient order? If so, in what respects does this appear? And again, in what do you consider the system of operations defective among us? We would most gladly be in-

formed, that we might alter it. Please be explicit on this head."

I regret exceedingly that the box of books, which I forwarded to New York for you early in the summer, has not reached you. I sent you a copy of almost every thing I had written. Had you received the seven vols. of the 'Christian Baptist' and the four vols. of the 'Millennial Harbinger' enclosed in that box, you would have had ample information of our views on this point. I trust you may have received them ere this reaches you; but lest you have not, I will as fully as I can, in the size of a common letter, offer a few suggestions on this subject. The religion of our exalted Redeemer is a perfect whole, and in all its parts, as the universe he has builded. In it there is nothing deficient—nothing superfluous. It is adapted to man as it finds him; and it must be presented to man as he is, and not as he is not. It comes to us in the form of a record, or testimony; which testimony, believed, brings it into the heart. The testimony treats of facts and their meaning. The order of things in the divine economy is, therefore, facts, testimony, faith, a change of views and feelings, called repentance, issuing in reformation, immersion, the enjoyment of the remission of sins, adoption into the family of God, and the light and consolation of God's good Spirit; or to place the leading terms in the proper order, from Alpha to Omega, they stand—facts, testimony, faith, repentance, immersion, remission of sins, holiness, the hope of a glorious resurrection to eternal life, and good works. The facts are the work of God and man; the testimony of God respects the meaning and tendency of these works, divine and human; faith receives the whole as true, because the testimony is confirmed by the power of God; this works in the heart repentance; and this work sobedience; first in immersion; then comes the enjoyment of a personal and plenary remission of all past sins, in the name, or by the authority of the Lord; and then communion with God by his good Spirit received, holiness of heart and life, the blessed hope, and character corresponding to it. I would not be understood that the preaching of such a theoretic view, or of any theory of the gospel, is preaching the gospel. One of the fatal mistakes in Christendom is the preaching of some theory of the gospel, rather than the gospel itself. To preach the gospel, is to declare the testimony of God, his precepts and promises; it is to declare what we have done, and what he has done—(facts)—to prove it by the Holy Spirit sent down from heaven—by the Prophets and Apostles—(testimony,) to convince men that it is true—(faith;)—to persuade them to change their views, feeling, and behaviour—(repentance and reformation;)—to put off the old man and to

put on Christ—(immersion;)—to regard themselves then as Christ's—(pardoned, justified, sanctified, regenerated to God); and to walk in Christ as children of God, (led by the Spirit;) and to adorn their profession—(living soberly, righteously, and godly in the present world.) All this is done by fairly, fully, honestly declaring the whole testimony of God. This is to preach the old gospel; and this is to preach it as did the old Apostles, who neither were Calvinists, Arminians, Trinitarians, Unitarians, or any thing else but the followers of Christ. The technicalities of Calvinism, Arminianism, and the fanaticism of New Lightism of some sort, have divested the gospel of its ancient simplicity and power. The word of God, which is living and effectual, has been converted into a 'dead letter;' and the *ignis fatuus* of some physical or abstract agency on the hearts of unbelievers, working faith in them, is now represented as the power of God to salvation. Thus the word of God is made of none effect; and in this country dreams, visions, and new revelations of the Spirit are substituted for the truth formerly delivered to us by the Saints. Even the English Baptists in America have got up Methodistic camp meetings, anxious seats, mourning benches, clerical intercessions, and all the paraphernalia of passion-stirring operations; shouting, as if God were asleep; swooning, fainting, and metaphysical convulsions, as if God were to be compelled by the vehemence of preachers and hearers to have some sort of mercy upon them. The Scotch Baptists, on the other hand, appear to me to be so straitened by the cords and stays of hypercalvinism, that they are afraid to command all men to repent and obey the gospel, lest they should savour of Arminian works, and make void the grace of God. They are so fettered and manacled, and paralysed by Calvinian metaphysics, that they are unable to utter the strivings of the Holy Spirit, the arguments, remonstrances, and persuasions of Prophets and Apostles. The preachers appear all concern that their hearers should *think* right, as if men were to be saved by thinking correctly. If at any time they quote such sayings as 'God so loved the world that he sent his only-begotten Son, that whosoever believes on him might not perish, but have everlasting life.' They are compelled by their theory to neutralise it by foisting in the word *elect* before the term *world*, or by such qualifications, explanations, and theories of conversion, effectual calling, &c. &c., as make the gospel a new instrument in the hand of the Spirit for saving the elect. We who preach the original gospel are compelled to avoid all such speculations. We have no wish or inclination to prove Calvinism or Arminianism to be true. We only say, that neither

of them is the gospel which Peter preached. We speak the word of God, in the terms and phrases of the book, and address men as Jesus and his Apostles did, not mingling our own philosophy, nor that of Luther, Calvin, Wesley, with the teachings of the Holy Spirit. There is something in the matter and manner of our preaching very different from any thing we have heard in Britain or Ireland. It is true we read the same Bible, preach the same faith, declare the same facts, exhibit the same testimony concerning them; but we begin at the day of Pentecost, and speak from that book as if we had lived before Augustine, or Tertullian, or Origen, or Justin Martyr, or before the Protestant reformers were born. We do not preach to every man as Paul preached to the Philippian jailer. When a person as ignorant as the jailer asks what he should do, we say to him what Paul said to the jailer; but we take care to follow Paul to the end of that chapter, and speak to him the word of the Lord, as well as say, 'Believe in the Lord Jesus Christ.' 'If a believer asks what he should do, we say so him, *Repent*, and be baptised, as Peter addressed the Pentecostians after they believed that Jesus was the Messiah. If a believing penitent, like Saul of Tarsus, in Damascus, asks what he should do, we neither say to him *believe* nor *repent*; but, 'Arise! (why do you delay?) and be immersed and wash away your sins, calling upon the name of the Lord.' Thus we divide the word of truth, and address every man as we find him. The effects of this preaching differ from the effects of Calvinian and Arminian preaching, as much as these systems differ from the Apostles. In a few years many myriads under this preaching have been converted to God; and these converts have an assurance of remission, and a confidence that they are the children of God, founded on the testimony—on the promise of God, and not on fancy or imagination, as is too common under all the philosophic systems of the age. How long, think you, my venerable brother, would twelve missionaries be in converting the world by reading or preaching Calvin's Institutes or Arminius's *Five Points!* If they lived the life of Methuselah each, and laboured with the zeal and assiduity of Paul, would they in such a lifetime convert Asia, Africa, or Europe to the Lord? A great deal, you well know, depends upon a proper arrangement, the position of things, to any result. While the gospel was veiled in the Jewish institutions, the changing of the figure of the Tabernacle or the *position* of the furniture in it, or any of the vestments of the High Priest, would have changed, obscured, and corrupted that religion. In the outer court, next the entrance, *stood the brazen* altar; next to it, and near the door of the ta-

bernacle, stood the laver, filled with water. On entering the holy place, on the south or left side, stood the golden candlestick; on the north or right side, stood the table covered with the twelve loaves of the presence; and before the veil stood the golden altar. Thus was the gospel pictured out in the pattern showed to Moses on the Mount. Now to have changed the position of any of these—to have placed the laver first, or the golden altar where stood the brazen sea, would have corrupted or obscured the meaning of the whole Mosaic institutions. But as it was possible for the Levites to place all these things in their proper place, without understanding the meaning of them, apart and altogether; so it is possible to have a scriptural order of things without understanding the scriptural ideas represented in all the parts of the Christian institution. The Baptists in England and America have placed the brazen altar and the laver in the outer court, according to the divine model; but they have new-modelled the furniture and changed its location in the holy place; indeed, they have put the table with the loaves of the presence, for the most part, in the corner, or dispensed with it for the greater part of the year; instead of placing the loaves upon it every first day of the week, they have made *new weeks* of a month each, or a full quarter of a year, and sometimes even then the stale bread is not removed. The Scotch Baptists, on the other hand, have arranged the furniture of the sanctuary in proper order; but seem not to have laid a due emphasis upon the furniture of the outer court, or its position in it. I have understood that James Haldane in Edinburgh, and Alexander Carson of Tubermore, Ireland, persons held by me in high esteem, have virtually dispensed with the loaves, or allowed those without to enter the holy place by approaching the altar alone. Do you rank these brethren among the Scotch Baptists? The apostolic gospel led men first to the altar, then to the laver; first to the sacrifice of God's own Son, and then to the laver of regeneration. Their converts had their heart's sprinkled from an evil conscience, and their bodies washed with clean water before they approached the golden altar. They confessed their sins, and acknowledged the efficacy of the blood of the cross before they were immersed, and they were immersed *in* the name of the Lord, *into* the name of the Father, and of the Son, and of the Holy Spirit, For the remission of sins, before they entered the sanctuary. They buried their corruptions in the grave, arose to a new life, became priests to God under the great High Priest of the Christian confession. Then they drew near to the vail, in the full assurance of remission; they

approached the golden altar by the light of the golden candlesticks, strengthened by the bread of life; for in God's sanctuary there is light, and there is life, and there is joy. Their praises and songs of thanksgiving arose to heaven like the incense of the morning. The Christian worshippers, thus once cleansed, had no more conscience of past sins, but if any one, through temptation, transgressed the order of the house, or sinned against its Master, he needed not to return to the laver, but to confess his sins, and forsake them in the assurance of pardon; for the blood of Jesus Christ cleanses us from all sin.

"You have in these outlines our views of the gospel and gospel worship; which are never to be separated, if we would either convert the world or enjoy the Christian salvation. The whole system of sermonising, text-preaching, expounding scriptural scraps, and of doctrinal expositions, is unauthorised by God, and is not the way to save sinners or edify saints. There is no trace of such a mode of procedure in the apostolic age, nor in the times immediately subsequent thereunto. This system has darkened the counsel of God, and filled the world with error: it is unreasonable, and it is unscriptural. I would not be understood that a single sentiment, or some one topic of Christian faith, piety, or morality, may not with propriety be the subject of an address; but in that case the subject is approached through a whole epistle, or section of an epistle, or portion of the sacred history; and is set before the audience in the light of its own context. There are much fewer parallel passages in holy writ than annotators and marginal references would seem to indicate. It is very difficult to find two words in the English language, or any other, exactly synonymous; and to me it appears just as difficult to find two portions of scripture exactly equivalent. But I am rather writing an essay for general use, than addressing a father, a much-esteemed and venerable father, in Israel. My habits of writing so much in the didactic style will, I trust, be accepted as an apology for any thing I have written bearing this aspect. I have only touched at one point in your letter, and at that but imperfectly; but as you requested me to be explicit, I have occupied so much of my letter on this point, that I shall have to defer answering your other questions till next month. I intend, God willing, to write you once every month, till I have answered all your questions, and will solicit in return from you such information as will enlighten me more fully on the state of things in England and Scotland. I will endeavour to communicate to you any information in my possession relative to the state of religion in this country, in all the deno-

minations, with whose statistics I am acquainted, or on any subject that may be interesting to my brethren in the British Empire. Any matters of a more private nature I will add in the way of *postscript*; and you will please do the same, that the parts of our correspondence, interesting to all citizens of Christ's kingdom in general, may be laid before them, as I send this letter before my readers. But I am aware that I have not fully satisfied you on the question before me; and that you may see wherein I regard our friend M'Lean's system of operations defective, I shall state *our manner* of preaching the word; leaving you, on comparison, to decide how far on this single point we and they differ. Our evangelists, that is, they who proclaim the word for the purpose of converting men to the Lord, after proving that Jesus is the Messiah, and laying before the audience his person, office, and character, and exhorting the persons addressed to put themselves under his guidance, tender an invitation to all present, who have not yet put on Christ, according to the promises, to come forward and signify their determination to submit to his government. Thus we make a draft on the faith of the audience, and give to all present an opportunity of deciding how much confidence they have in the person, office, and character of Jesus of Nazareth. After testifying and exhorting, if any persons come forward, and thus acknowledge Jesus, confessing him to be both Lord and Christ, and avowing their intentions to become citizens of his kingdom, we, on confession of faith, immediately, or as soon as practicable (by night or day), take them to the water and immerse them by the authority, or 'in the name of the Lord Jesus,' into the name of the Father, Son, and Holy Spirit, 'for the remission of sins' —that they may enjoy all the blessings of his government, who is exalted a Prince and a Saviour to grant reformation and remission of sins to Jew and Gentile, turning away from their iniquities. This is the application of our discourses. In this way we soon know, and the people know, who believe and repent, and who do not. We then baptise with the same despatch as the first preachers—'that same day,' or 'that same hour of the night,' as the case may be. Thousands have been thus brought into the kingdom, who now rejoice with joy unspeakable and full of glory. In the highest esteem and Christian affection, I have the honour to be your fellow-servant in the kingdom of heaven, and brother in the Lord,

"A. CAMPBELL."

"*Bethany, Va, November* 17, 1834."

I shall not here detain my readers with any remarks I may have to offer on any thing contained in this interesting epistle; but reserving them for a future opportunity, I now proceed to give a list of Mr. Campbell's publications, copies of which I have recently had the pleasure of receiving.

1. In the year 1824, Mr. Campbell and his brethren commenced THE CHRISTIAN BAPTIST, published monthly, and edited by ALEXANDER CAMPBELL; to which is prefixed the following advertisement:—

"*To all those, without distinction, who acknowledge the Scriptures of the Old and New Testaments to be a revelation from God, and the New Testament as containing the religion of JESUS CHRIST:—*

"*Who, willing to have all religious tenets and practices tried by the Divine Word, and who, feeling themselves in duty bound to search the Scriptures for themselves, in all matters of religion, are disposed to reject all doctrines and commandments of men, and to obey the truth, holding fast the faith once delivered to the saints—this work is most respectfully and affectionately dedicated by*

THE EDITOR.

This monthly publication, embodying the correspondence, united wisdom, and support of the whole denomination, ran a successful and brilliant course of seven years, and having fully developed the first principles, explained the system of faith and practice for which they contended, and vindicated them against a host of assailants, terminated its career at the end of the year 1829. It abounds with a variety of well-written and elaborate essays on very interesting topics, of which there are about one hundred from the masterly pen of Mr. Campbell himself. In the pages of the CHRISTIAN BAPTIST, the primitive apostolic gospel—the faith once delivered to the saints—the truth as it is in Jesus, are stated, and defended, and illustrated, with superior ability, as the reader will be convinced of from the selections which it is my design to make from it, and introduce into the pages of this journal. But these admirable essays are not restricted to a vindication of the doctrines of the gospel merely; on the contrary, they embrace a wide range of discussion on the ancient order of things—the constitution, discipline, and practices of the apostolic churches—the house of God, the pillar and ground of the truth—with a bold and fearless ex-

posure of the anti-christian abominations, by means of which "the *simplicity* that there is in Christ" has been defaced and desecrated, and the profession of Christianity converted into the kingdom of the clergy. These topics being thus stated, discussed, and defended against the opposition of all who had the temerity to attack them, the Christian Baptist, ceased, in order to give place to—

2. THE MILLENNIAL HARBINGER, edited also by ALEXANDER CAMPBELL, and published at Bethany, in the state of Virginia. This periodical, of which I am in possession of the first *four* volumes, and expect to receive the *fifth* shortly, commenced its career in the month of January, 1830, and is still continuing its course with undiminished power and energy—pleading the same cause as the Christian Baptist had previously done, and essentially advancing the Redeemer's kingdom throughout the American continent. The "Harbinger" is upon a considerably larger scale than the former journal—better printed and on better paper—the monthly numbers for each year form an octavo volume of between six and seven hundred pages, and is, in all respects, a truly respectable publication. The essays which I shall be enabled to extract from this masterly production, and lay before my Christian brethren and friends on this side the Atlantic, through the medium of its *younger brother*, will, I confidently persuade myself, prove a source of much profitable instruction to them, as well as of edification and comfort. The remaining pages of the present number shall be occupied with a specimen of these masterly Essays.

THE CHRISTIAN RELIGION.

[*By A. Campbell.*]

CHRISTIANITY is the perfection of that divine philanthropy which was gradually developing itself for four thousand years. It is the bright effulgence of every divine attribute, mingling and harmonising, as the different colours in the rainbow in the bright shining after rain, into one complete system of perfections—the perfection of GLORY

to God in the highest heaven, the perfection of PEACE on earth, and the perfection of GOOD-WILL among men.

The eyes of patriarchs and prophets, of saints and martyrs, from Adam to John the Baptist, with longing expectation, were looking forward to some glorious age, indistinctly apprehended, but ardently desired. Each messenger sent from heaven, fraught with the communications of the Divine Spirit, to illuminate, to reprove, and to correct the patriarchs and the house of Israel, was brightening the prospect and chastening the views of the people concerning the glory of the COMING AGE. The "FOUNDER OF THE FUTURE AGE," as one of Israel's prophets styles the Messiah, was exhibited, in the emblems of the prophetic style, as arising, expanding, and brightening to view; from the glistening "*Star of Jacob*," to the radiating "*Sun of Righteousness*," with salutiferous and vivifying rays.

The person, character, and reign of Messiah the Prince, exhausted all the beauties of language, all the grandeur and resplendencies of creation, to give some faint resemblances of them. In adumbrating Emmanuel and his realm, "*Nature mingles colours not her own.*" She mingles the brighter splendours of things celestial with things terrestrial, and kindly suits the picture to our impaired faculties. She brings the rose of Sharon and the lily of the vales—the mild lustre of the richest gems, and the brightest radiance of the choicest metals. She makes the stars of heaven sparkle in his hand, and the brightness of the sun shine in his face. She causes the mountains to flow down at his presence; his advent to gladden the solitary place; before him "*the deserts to rejoice, and blossom as the rose.*" To the desert, at his approach, she gives the glory of Lebanon, the excellency of Carmel and Sharon.

Under his peaceful banner and gracious sceptre, the wolf dwells with the lamb; the leopard lies down with the kid; the calf, the young lion, and the fattling, in harmony follow the mandates of a child; the cow and bear feed together; their young ones lie down in concord; and the lion eats straw like the ox. The sucking child plays on the hole of the asp; and the weaned child puts its hand on the cockatrice's den. Under this munificent government the wilderness becomes a fruitful field; and the field once esteemed

fruitful is counted for a forest. He makes the eyes of the blind to see; the ears of the deaf to hear; and the tongue of the dumb to speak. The stammerer becomes eloquent, and the wise men of other times become as babes. He brings the captive from the prison, and them that sit in darkness out of the prison-house. His people march forth with joy; they are led forth with peace. The mountains and the hills break forth into singing, and all the trees of the field clap their hands.

"He shall judge the poor of the people; he shall save the children of the needy, and shall break in pieces the oppressor. They shall fear him as long as the sun and moon endure, throughout all generations. He shall come down like rain upon the mown grass; as showers that water the earth. In his days shall the righteous flourish, and abundance of peace as long as the moon endureth. He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him. For he shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and the needy, and shall save the souls of the needy. He shall redeem their souls from deceit and violence; and precious shall their blood be in his sight. There shall be, in his day, a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth. His name shall endure for ever; his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed." Psalm lxxii. 4—17. Such were the glorious things spoken of Zion and her King by holy kings and ancient seers, fired with prophetic impulse. These are but a taste of the sweetness which flows in the stream of prophecy, which revived, cheered, and animated the drooping, disconsolate, and afflicted hearts of the righteous ancients. Such things they uttered who saw his glory and spake of him. These prospective views of Messiah and his institution prepare us to expect the brightest exhibi-

tion of glory in himself, and the highest degree of moral excellence and felicity in the subjects of his reign.

The fulness of time is come. Messiah appears. But lo! he has no form nor comeliness. He comes forth as a languishing shoot from a dry and sterile soil. He comes to his own, and his own receive him not. He comes to the people who had the visions of the Almighty, and who heard the prophecies of the Spirit concerning him; yet they reject him as an impostor. They recognise no charms in his person—no glory in his purposed reign. Their hearts are infatuated with worldly notions, and they view him with a prejudiced eye. They see no diadem upon his head—no sceptre in his hand. They see no gorgeous apparel upon his person—no nobles nor princes in his train. They hear no sound of the trumpet—no confused sound of mighty warriors preparing for battle. They see no garments rolled in blood, nor captives led in chains. They are offended at the meanness of his parentage; at the humble birth and character of his attendants; and at his own insignificant appearance. His glories, and their views of glory, correspond in no one instance. His glory was that of unparalleled condescension, incomparable humility, meekness, and love. The most resplendant gems in his crown were his abject poverty, his patient endurance of the grossest indignities, and the unreserved devotion of his whole soul, as the righteous servant of Jehovah. His victories were not those of a mighty chieftain at the head of many thousands, marching through opposing ranks, demolishing citadels, devastating countries, causing iron gates to open at his approach, and leading bound to his triumphal chariot his captive enemies. No! his victories were the conquest of all temptations, of death, and of him that had the power of death. He triumphed over all principalities and powers of darkness, error, and death. In his death and resurrection he gained the greatest conquest ever won: he vanquished death and the grave; he obtained eternal redemption: he opened the gates of Paradise, and procured an inheritance incorruptible, undefiled, and unfading, for all them that look for deliverance. Such were the personal achievements of the *Captain of our Salvation.*

The precepts of his institution correspond with his ap-

pearance and deportment among men. He inculcates a morality pure as himself, and such as must render his disciples superior to all the world besides. He gives no scope to any malignant passions, and checks every principle that would lead to war, oppression, or cruelty. His precepts respect not merely the overt act, but the principles from which all overt acts of wickedness proceed. Ambition, pride, avarice, lust, malevolence, are denounced, as really criminal, as the actions to which they give rise. His precepts are no dry, lifeless system of morality, to be *forced* upon his disciples, or to be worn as an outside garment; but they are inculcated by arguments and considerations which, when apprehended, engrave them upon the heart, and render them of easy practice. The reason, the nature, and the import of his death, afford, to those who understand it, an argument that gives life and vigour to all his precepts, and that makes his yoke easy and his burthen light.

When we turn our attention to the character and exploits of his first disciples, his *ambassadors to the world*, what an illustrious exhibition of the excellency of his doctrine, and of the purity of his morals do they afford! In them how conspicuous faith, hope, and love! What zeal, what patience, what self-denial, what deadness to the world! How gladly they spend and are spent in the good work of faith, labour of love, and patience of hope! They glory in reproaches, in privations, in stripes, in imprisonments, in all manner of sufferings; yea, in death itself, for the Son of Man's sake. How freely, how cheerfully, how laboriously they performed the ministry which they had received! They look for no applause, for no stipend, no fixed salary, no lucrative office, no honourable title among men. They have continually in their eye the example of their Chief, "looking off *from the ancients* to JESUS the Captain and Finisher of the Faith, who, for the joy set before him, endured the cross, despising the shame, and sat down on the right hand of God." Amidst their enemies and false friends, how calm, how meek, how prudent, how resolute, how persevering! They exhibit virtues, in comparison of which, the virtues of all other religionists appear either as splendid sins, or as meagre empty names. Such was the character of the ambassadors and subordinate ministers of the New Institution.

The societies called Churches, constituted and set in order by those ministers of the New Testament, were of such as received and acknowledged Jesus as Lord Messiah, the Saviour of the World, and had put themselves under his guidance. The ONLY BOND OF UNION among them was faith in him and submission to his will. No subscription to abstract propositions framed by synods; no decrees of councils sanctioned by kings; no rules of practice commanded by ecclesiastical courts were imposed on them as terms of admission into, or of continuance in, this *holy brotherhood.* In the "apostles' doctrine" and in the "apostles' commandments" they stedfastly continued. Their fraternity was a fraternity of love, peace, gratitude, cheerfulness, joy, charity, and universal benevolence. Their religion did not manifest itself in public fasts nor carnivals. They had no festivals—no great and solemn meetings. Their meeting on the first day of the week was at all times *alike* solemn, joyful, and interesting. Their religion was not of that elastic and porous kind, which at one time is compressed into some cold formalities, and at another expanded into prodigious zeal and warmth. No—their piety did not at one time rise to paroxysms, and their zeal to effervescence, and, by-and-bye, languish into frigid ceremony and lifeless form. It was the pure, clear, and swelling current of love to God, of love to man, expressed in all the variety of doing good.

The *order* of their assemblies was uniformly the same. It did not vary with *moons* and *seasons.* It did not change as dress, nor fluctuate as the manners of the times. Their devotion did not diversify itself into the endless forms of modern times They had no monthly concerts for prayer; no solemn convocations; no great fasts, nor preparation, nor thanksgiving days. Their Churches were not fractured into missionary societies, Bible societies, education societies; nor did they dream of organising such in the world. The head of a believing household was not in those days a president or manager of a board of foreign missions; his wife, the president of some female education society; his eldest son, the recording secretary of some domestic Bible society; his eldest daughter, the corresponding secretary of a mite society; his servant maid, the vice-president of a rag society; and his little daughter, a tutoress of a Sunday school. They knew nothing of the *hobbies* of modern times. *In their*

Church capacity alone they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the Church of Jesus Christ as the scheme of Heaven to ameliorate the world; as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or Bible society, or education society, *a cent or a prayer*, lest in so doing they should rob the Church of its glory, and exalt the inventions of men above the wisdom of God. *In their Church capacity alone they moved.* The Church they considered "the pillar and ground of the truth;" they viewed it as the temple of the Holy Spirit—as the house of the living God. They considered, if they did all they could in this capacity, they had nothing left for any other object of a religious nature. In this capacity, wide as its sphere extended, they exhibited the truth in *word* and *deed.* Their good works, which accompanied salvation, were the labours of love, in ministering to the necessities of saints—to the poor of the brotherhood. They did good to *all* men, but especially to the household of faith. They practised that pure and undefiled religion, which, in overt acts, consists in "taking care of orphans and widows in their affliction, and in keeping one's self unspotted by (the vices of) the world."

In their Church capacity they attended upon every thing that was of a social character, that did not belong to the closet or fire-side. In the Church, in all their meetings, they offered up their joint petitions for all things lawful, commanded or promised. They left nothing for a missionary prayer meeting, for seasons of unusual solemnity or interest. They did not at one time abate their zeal, their devotion, their gratitude, or their liberality, that they might have an opportunity of showing forth to advantage or of doing something of great consequence at another. Such things they condemned in Jews and Pagans. No, gentle reader, in the primitive Church they had no Easter Sunday, Thanksgiving Monday, Shrove Tuesday, Ash Wednesday, Holy Thursday, Good Friday, nor Preparation Saturday. All days were alike good—alike preparation—alike thanksgiving. As soon as some Pharisees that believed began to observe

days, and months, and times, and years, so soon did the Apostle begin to stand in doubt of them.

Having taken a cursory view of some of the leading features of the Christian religion, exhibited in *prospective*, and in actual existence at its first institution, we shall in the last place advert to its present appearance. But, alas! "how is the fine gold become dim!" Instead of the Apostles' doctrine, simply and plainly exhibited in the New Testament, we have got the sublime science of Theology, subdivided into scholastic, polemic, dogmatic, and practical Divinity. Instead of the *form* of sound words given by the Spirit to be held fast, we have countless creeds, composed of terms and phrases, dogmas and speculations, invented by whimsical metaphysicians, Christian philosophers, rabbinical doctors, and enthusiastic preachers. Instead of the divinely established order of bishops and deacons, or as they are sometimes called, elders and deacons, which remained when the age of "spiritual gifts" and "spiritual men" passed away, we have popes, cardinals, archbishops, metropolitan bishops, diocesan bishops, rectors, prebendaries, deans, priests, archdeacons, presiding elders, ruling elders, circuit preachers, local preachers, licentiates, class leaders, abbots, monks, friars, &c. &c.

Our devotion exhibits itself in prayers, in the set phrase of pompous oratory; in singing choirs; in long sermons, modelled after Grecian and Roman orations, logical themes and metaphysical essays; in revivals, camp-meetings, praying societies, theological schools, education societies, missionary societies, Sunday schools, and in raising large sums of money by every way that ingenuity can devise, for propagating the gospel.

Our zeal burns brightest in contending for orthodox tenets, and a sort of technical language rendered sacred and of imposing influence by long prescription. Such as *the covenant of works; the covenant of grace; the active and passive obedience of Christ; legal repentance; the terms and conditions of the gospel, the gospel offer; the holy sacraments; ministerial, sacramental, and Catholic communion; the mediatorial kingdom of Christ; the millennium; historic faith, temporary faith, the faith of miracles, justifying faith, the faith of devils, the faith of assurance, and the*

assurance of faith; the direct act of faith, the reflex act of faith; baptismal vows; kirk sessions; fencing the tables; metallic tokens, &c. &c. Thus to speak in clerical dignity, anagogically, more than half the language of Ashdod is mingled with less than half the language of Canaan; and the people are generally zealous about such confounding, misleading, and arrogant distinctions, which all result in divesting Christianity of its glorious simplicity, which adapts it to boys and girls as well as to philosophers, and which distort it into a mystery, fit to employ linguists, philosophers, doctors of divinity, all their leisure hours, at a handsome sum per annum, in studying, and then in giving publicity to their own discoveries, or in retailing those of others.

But into how diverse and opposite extremes and absurdities have many run in their wild, superstitious, and chimerical views of the Christian religion. Inquisitive reader, turn your eyes to yonder monastery, built in that solitary desert, filled with a religious order of monks, and an abbot at their head. Why have they shut themselves out from the world in that solitary recluse? Is it for the purpose of becoming more abstemious, more devout, more devoted to the study of mystic theology? Hear them contending whether the Solitaires, the Cœnabites, or the Sarabaites have chosen the course most congenial to the gospel. See these poor, gloomy, lazy set of mortals, habited in their awful black, their innocent white, or their spiritual grey, according to their order, forsaking all the business and enjoyments of society, spending their days in penury and affliction for the sake of sublimer contemplations of God and of the heavenly world; and say, have they ever seen a Bible! Again, see this sacred gloom, this holy melancholy, this pious indolence, becoming so popular as to affect all the seminaries of Christendom for a time! See it command the respect of the highest dignitaries of the Church; and hear them call those haunts of gloom and superstition, as some of the reformed orders of modern times call our colleges, "*fountains and streams that make glad the city of God,*" by qualifying pious divines! Yes, these monasteries became so famous for piety and solemnity, that the Church looked to them for her most useful ministers. And, indeed, much of the gloomy aspect, dejected appearance, and holy sighing of modern

times, and especially of the leaders of devotion, sprang from those monasteries.

Next, consider for a moment, yon sobbing anchorite, with his amulet round his neck, his beads solemnly moving through his fingers, bent upon his naked knees in yon miserable cell, muttering his "*Ave Maria*," and invoking St. Andrew to intercede in his behalf; and say, has he a Bible? O yes! It lies moulding and moth-eaten on his shelves!

From this scene of infatuation turn your eyes to yonder dismal edifice, with iron gates and massy bars. Within its merciless apartments view the "*minister of religion*," the "*ambassador of Christ*," attired in his sacred robes, with holy aspect and flaming zeal for the "divine honour" and that of his Church, exhorting the vile heretic on pain of the most excruciating torments here, and eternal damnation hereafter, to abjure his heresy. As an argument to enforce his pious exhortations, observe the red hot pincers in hand, pointing to the boiling lead, the piles of faggots, the torturing wheels and all the various engines of horrid vengeance. Do you ask who is he? I answer, it is the *Reverend* Inquisitor. On the most solemn AUTO DA FE, see this incorrigible heretic brought forward, arrayed in his *santo benito*, or sleeveless yellow coat, flowered to the border with the resemblances of flames, of red serge, decorated with his own picture, surrounded with devils, as doomed to destruction for the good of his soul. Then declare of what use is reason or revelation to many called Christians!

But leaving the dungeon and that quarter of the globe, visit the group of reformed Christians, and see another order of "teachers of the Christian faith," "ministers of religion," having prepared themselves by the study of Grecian and Roman languages, laws, history, fables, gods, goddesses, debaucheries, wars, and suicides; having studied triangles, squares, circles, and ellipses, algebra and fluxions, the mechanical powers, chemistry, natural philosophy, &c. &c., for the purpose of becoming teachers of the Christian religion; and then going forth with their saddlebags full of scholastic divinity in quest of a call to some eligible living; then ask again, where is the Bible?

And, stranger still, see that Christian general, with his ten thousand soldiers, and his chaplain at his elbow, preach-

ing, as he says, the gospel of good will among men; and hear him exhort his generals and his Christian warriors to go forth with the Bible in one hand and the sword in the other, to fight the battles of God and their country; praying that the Lord would cause them to fight valiantly, and render their efforts successful in making as many widows and orphans as will afford sufficient opportunity for others to manifest the purity of their religion by taking care of them! If any thing is wanting to finish a picture of the most glaring inconsistencies, add to this those Christians who are daily extolling the blessings of civil and religious liberty, and at the same time, by a system of the most cruel oppression, separating the wife from the embraces of her husband, and the mother from her tender offspring; violating every principle, and rending every tie that endears life and reconciles man to his lot; and that, forsooth, because "*might gives right,*" and a man is held guilty because his skin is a shade darker than the standard colour of the times. Adverting to these signs of the times, and many others to which these reflections necessarily lead, will you not say that this prophecy is now fulfilled?—2 Tim. iv. 3, 4, "There will be a time when they will not endure wholesome teaching; but having itching ears, they will, according to their own lusts, heap up to themselves teachers. And from the truth, indeed, they will turn away their ears and be turned aside to fables." Chap. iii. 1—5, "This also know, that in *latter* days perilous times *will* come. For men will be *self-lovers, money-lovers,* boasters, proud, blasphemers, disobedient to parents, ungrateful, unholy, without *natural affection,* covenant-breakers, slanderers—*having a form of godliness, but denying the power of it.* NOW FROM THESE TURN AWAY." Christian reader, remember this command —and "*from such turn away.*"

THE CONVERSION OF THE WORLD.

[*By A. Campbell.*]

MAN has been often considered as a creature of circumstances. Diversified by climate, by language, by religion, by morals, by habit, he presents a most varied aspect to the contemplative mind. Betwixt "*the frozen Icelander and the sun-burn'd Moor*," the wandering Indian and the polished cit, the untutored savage and the sage philosopher, the superstitious Pagan and the intelligent Christian, what a difference! To the sceptic reasoner, the human race presents an insoluble enigma. The questions, *What am I? Whence came I?* and *Whither do I go?* are questions which philosophy in its boasted powers, deism in its bold excursions, infidelity in its daring enterprises, attempts in vain. The Bible alone answers them with satisfaction and certainty. To the disbeliever of it, the world has neither beginning, middle, nor end. The sceptic feels himself a speck of matter, floating down the stream of time into a region of impenetrable darkness, alike ignorant of his origin and his destiny. Whether there is in him a spark of immortality, or whether he is all annihilated in the grave, are, to him, things unknown and unknowable. The reptile, encased in its kindred shell, the oyster clinging to its native rock, could as easily calculate the rapidity of the particles of light or measure, by its powers, the orbit of a comet, as the most gigantic genius, by its own vigour, unaided by the Bible, could prove that there is a God, that there was a creation, that there is an immortal spirit in man, or that there will be an end of this mundane state of things. We know what deism, philosophy, and natural religion arrogate to themselves; but their pretensions are as vain as their efforts to give assured hope are impotent and unavailing. Deism steals from the Bible the being of a God, the immortality of the soul, the future state of rewards, and shutting the volume of light, impudently arrogates to itself that it has *originated* those ideas from its own ingenerate sagacity. But we are insensibly falling into a disquisition foreign to our present purpose.

The world, as respects religion, is divided into four grand divisions—the Pagan, the Mahometan, the Jewish, and the

Christian. In the first of these there are some fragments of divine revelation mutilated and corrupted. The knowledge of God once communicated to Noah was transmitted to his descendants ; and although many of them were never favoured with any other revelation than that committed to him ; and although that revelation was vitiated and corrupted with thousands of the wildest fancies and most absurd notions, yet it never has been completely lost. Hence the most ignorant savages have some idea of a God, and offer him some kind of worship. They endeavour to propitiate him by sacrifice, and consider themselves under some kind of moral obligation to one another. They view certain actions as pleasing, and others as displeasing to him.

The Jewish religion, though once enjoined by divine authority, as exhibited in the Old Testament, has, by the same authority, been set aside as having answered its design. In the best form in which it could *now* appear on earth, it would be as dry and useless as a shell when the kernel is extracted. The good things once in it are no longer to be found; and, as corrupted by the modern Jews, it is quite another religion than that instituted by Moses. There is no salvation in it.

The Mahometan religion recognises three hundred and thirteen Apostles, of whom six brought in new dispensations, viz., Adam, Noah, Abraham, Moses, Jesus, and Mahomet. The last vacated or rendered obsolete all the preceding. It consequently contains many items of divine revelation ; but these are, like the fragments of revelation found in the Pagan establishments, so perverted as to be *darkness* instead of *light*. The Mahometans have, like the modern Christians, their different sects, their orthodox and heterodox teachers and opinions.

The "Christian nations" have the Bible, but many of them have, like the Jews, rendered it of little or no effect by their traditions. Dividing the whole family of man into thirty parts, five parts are professed Christians ; six parts are Mahometans and Jews ; and nineteen parts Pagans. This is the mournful state of the world according to the most correct statements. Add the Mahometans, Jews, and Pagans together, and they amount to twenty-five thirtieths of the whole human race. So that but one-sixth of Adam's

offspring *possess*, and but few of these *enjoy*, the revelation of God.

To what is this doleful state of the world attributable is a question that deserves the attention of every Christian. If there were no *hereafter*, the *temporal* wretchedness of ignorance and superstition presents an object that must awaken the sympathies of every benevolent mind. And if there be a hereafter, and if future happiness were attainable to those immersed in Pagan and Mahometan gloom, wretchedness and crime, still the amelioration of their earthly condition, the rational and Christian enjoyment of this present life are objects of such vast importance as to excite all that is within us to consider whether those possessing the light of heaven are, in any sense, chargeable with the crimes and miseries of the heathen world.

If, as some affirm, every man is accountable not only for what *he has done*, but for what *he might have done*, the question would not be of difficult determination. But as we would wish to see this point established on more solid and convincing ground than abstruse speculations, we shall appeal to the New Testament. The Saviour of the world charged the Scribes and Pharisees of that age with having "shut up the kingdom of heaven against men," with having "neither gone in themselves, nor suffered those that were entering to go in." He charged the lawyers or doctors of divinity with having taken away the *key of knowledge* from the people. The apostle Paul taught the Christians that it was possible for them so to walk as to give occasion to the adversaries of their cause to speak reproachfully of it and them; that they might so walk as that the *name* of God, of Jesus, and his *doctrine* might be *blasphemed*. And Peter declared, that, in consequence of false teachers and disciples, "*the way of truth should be evil spoken of*." He also teaches that Christians may so conduct themselves as that those who behold their conduct may be allured to the belief of the Gospel. [See Matt. xxiii. 13. Luke xi. 52. 1st Tim. v. 14. and vi. 1. 1st Pet. iii. 1. 2d Pet. ii. 1, 2.] Those records show that professed disciples may, both by *omitting* to do their duty, and by *committing* faults prevent and greatly retard the spread of the gospel, the enlargement of Messiah's kingdom. We are convinced that the *character* of the "Christian com-

munities" is the greatest offence or stumbling block in the way of the conversion of the world. And that, therefore, the only hopeful course to convert the world is to reform the professors of Christianity.

But what kind of a reformation is requisite to this end? It is not the erection of a new sect, the invention of new *shibboleths*, or the setting up of a new creed, nor the adopting of any in existence save the *New Testament* in the *form* in which it pleased the Spirit of God to give it. It is to receive it as it stands, and to make it its own interpreter, according to the ordinary rules of interpreting all books. It is not to go back to primitive Calvinism, or primitive Methodism, or primitive Lutheranism, but to *primitive Christianity*. The history of the Church for many centuries has proved, the history of every sect convinces us, that it is as impossible for any one sect to gain such an ascendance as to embrace as converts the others, and thus unite in one grand phalanx, the Christians against the allied powers of darkness, as it is to create a world. Every sect, with a human creed, carries in it, as the human body, the seeds of its own mortality. Every sect has its infancy, its childhood, its manhood, and its dotage. Some die as soon as they are born, and others live to a good old age, but their old age is full of grief and trouble. And die they must. As it is appointed unto all men once to die, and after that the judgment, so it is ordained of God that all sects must die, and that because their *bond of union* is under the *curse*. Where are the hundreds of sects that have already existed? They only live in history as beacons to posterity.

It need not be objected that some sects have already taken the New Testament and run into the wildest extremes; for either they interpreted it according to the reveries of Swedenburg, the fanaticism of Shakerism, or the enthusiasm of New Lightism, or they apostatised from a good profession. Recollect, we say, that the Scriptures are to be their own interpreter, according to the common rules of interpreting other writings.

Christians, as you honour the Saviour, and the Father that sent him; as you love the peace and prosperity of the kingdom of the Holy One; as you love the souls of your children, your relatives, your fellow-citizens; as you deeply

deplore the reign of darkness, of Paganism, of horrid cruelty over such multitudes of human beings; as you desire and pray for the salvation of the world, the downfall of Antichrist, of Mahometan delusion, of Jewish infidelity, of Pagan superstition;—return, return to the religion of our common Lord, as delivered unto us by his holy Apostles! Model your Churches after the primitive model, erected under the agency of the Holy Spirit—and then the Churches of the Saints will have *rest* and will be *edified*, "and walking in the fear of the Lord, and in the comfort of the Holy Spirit, they will be *multiplied*" with accessions until all flesh shall see the salvation of our God.—*Christian Baptist*, Vol. I.

A RESTORATION OF THE ANCIENT ORDER OF THINGS.—No. I.

[*From the Christian Baptist.*]

Extract from the Minutes of the Baptist Missionary Association of Kentucky, began and held at the Town-Fork Meeting-House, in Fayette County, on Saturday, the 11th September, 1824.

"THE next meeting of this association will be in the first Baptist meeting-house in Lexington, on the 30th of July next, which will be on the *fifth* Saturday of that month, at 11 o'clock, A. M.

"It is proposed also to have a meeting of all the Baptist preachers who can attend, on Friday, the day preceding the meeting of the association, at 11 o'clock, A. M. at the same place, for the purpose of *a general conference* on the state of religion, and on the subject of reform. All the ministers of the gospel in the Baptist denomination, favourable to these objects, are invited to attend, and, in the spirit of Christian love, by mutual counsel, influence, and exertion, according to the gospel, to aid in advancing the cause of piety in our state.

"*It is obvious to the most superficial observer, who is at all acquainted with the state of Christianity and of the Church of the New Testament, that much, very much is wanting, to bring the Christianity and the Church of the present day up to that standard—In what this deficiency consists, and how it is to be remedied, or whether it can be remedied at all, are the*

points to be discovered and determined. In the deliberations intended, it is designed to take these subjects into serious consideration, and to report the result by way of suggestion and advisement to the Baptist Christian community, and to the Churches to which the members of the meeting may particularly belong. We know very well that nothing can be done *right* which is not done according to the gospel, or done *effectually* which is not done by the authority, and accompanied by the blessing of God. While God must do the work, we desire to know, and to acquiesce in his manner of doing it, and submissively to concur and obediently to go along with it."

The sentences we have *italicised* in the preceding extract, are sentences of no ordinary import. The first of them declares a truth as evident as a sunbeam in a cell, to all who have eyes to see. The second presents a subject of inquiry of paramount importance to all who expect to stand before the Son of God in judgment. It affords us no common pleasure to see Christians awaking from their lethargic repose to the consideration of such subjects. That the fact should be acknowledged and lamented, that VERY MUCH IS WANTING TO BRING THE CHRISTIANITY AND THE CHURCH OF THE PRESENT DAY UP TO THE NEW TESTAMENT STANDARD amongst a people so intelligent, so respectable in numbers, and so influential, as the Baptist society in Kentucky; and that leaders of that community, so erudite, so pious, and so influential, should call upon their brethren to lay these things to heart, and to prepare themselves to make an effort towards reform, we hail as a most auspicious event.

As I feel deeply interested in every effort that is made, either amongst the Baptist or Paido-Baptist societies, for the avowed object of reform, and as this subject has become familiar to my mind, from much reflection and a good deal of reading, I trust I shall not be considered as obtrusive in presenting a few remarks on the above extract, or rather in presenting certain thoughts, a favourable opportunity for which it presents.

Since the great *apostacy*, foretold and depicted by the holy Apostles, attained to manhood's prime, or rather reached the awful climacteric, many *reformations* in religion have

been attempted; some on a large and others on a more restricted scale. The page of history and the experience of the present generation concur in evincing that, *if any of those reformations began in the spirit, they have ended in the flesh.* This, indeed, may be as true of the reformers themselves as of their reformations. I believe, at the same time, that the reformers have themselves been benefactors, and their reformations benefits to mankind. I do cheerfully acknowledge, that all they who have been reputed reformers, have been our benefactors, and that we are all indebted to them in our political and religious capacities for their labours. Because they have not done every thing which they might have done, or which they ought to have done, we should not withhold the meed of thanks for what they have done. Although two systems of religion both end in the flesh, the one may be greatly preferable to the other. This will appear evident when it is considered that, amongst religious persecutors, some are more exorable and lenient than others. Now, if there should be two systems of religion that both lead to persecution and issue in it, that one which carries its rage no farther than to the prison and the whipping-post, is greatly to be preferred to that which leads to the torturing wheel and to the faggot. The reason of this is very obvious, for most men would rather be whipped than burned for their religion. In other respects there are differences, which are illustrated by the preceding.

Those reformers are not most deserving of our thanks which stand highest and most celebrated in the annals of reformations. We owe more to John Wickliffe than to Martin Luther, and more, perhaps, to Peter Bruys than to John Calvin. The world is more indebted to Christopher Columbus than to Americus Vespusius, yet the latter supplanted the former in his well-earned fame. So it has been amongst religious reformers. The success of every enterprise gives eclat to it. As great and as good men as George Washington have been hung or beheaded for treason.

[*To be concluded in our next.*]

MILLENNIAL HARBINGER,

&c.

No. II. APRIL 1, 1835. VOL. I.

A RESTORATION OF THE ANCIENT ORDER OF THINGS.—No. I.

[*Continued from p.* 48.]

The reformations most celebrated in the world are those which have departed the least from the systems they professed to reform. Hence, we have been often told that there is but a paper wall between England and Rome. The Church of England, with king Henry or George IV. as her head, though a celebrated reformation, has made but a few and very short strides from her mother, the Church of Rome, with the pope at her head. So sensible of this are the good members of the Reformed Church of England, that they yet give to their king the title of "*Defender of the Faith*," although the title was first given him by the pope for defending *his* faith. The reformation of the church of England, effected by Mr. Wesley, which issued in Episcopal Methodism, has entailed the same clerical dominion over that zealous people, which their forefathers complained of in the hierarchies of England and Rome. And not in England only does this dominion exist, but even in these United States, of all regions of the earth the most unfriendly to a religious monarchy, or even a religious oligarchy. The question remains yet to be decided, whether a *conference* of Methodistic clergy, with its bishop in its chair, and laity at home, is any reformation at all from a *conclave* of English prelates, headed by a metropolitan or an archbishop. It is

even uncertain whether the Methodistic discipline has led more people to heaven, or made them happier on earth, than the rubric or liturgy of England.

All the famous reformations in history have rather been reformations of creeds and of clergy, than of religion. Since the New Testament was finished, it is fairly to be presumed that there cannot be any reformation of religion, properly so called. Though called reformations of religion, they have always left religion where it was. I do not think that king Harry was a whit more religious when he proclaimed himself head of the church of England, than when writing against Luther on the seven sacraments, as a true son of the Church of Rome. It is even questionable whether Luther himself, the Elector of Saxony, the Marquis of Brandenburg, the Duke of Lunenburg, the Landgrave of Hesse, and the Prince of Anhalt, were more religious men when they signed the Augsburg *Confession of Faith*, than when they formerly repeated their *Ave Maria*.

Human creeds may be reformed and re-reformed, and be erroneous still, like their authors; but the inspired creed needs no reformation, being, like its author, infallible. The clergy, too, may be reformed from Papistical opinions, grimaces, tricks, and dresses, to Protestant opinions and ceremonies; Protestant clergy may be reformed from Protestant to Presbyterial metaphysics and forms; and Presbyterian clergy may be reformed to Independency, and yet the Pope remain in their heart. They are clergy still—and still in need of reformation. Archbishop Laud and Lawrence Greatrake are both clergymen, though of different dimensions. The spirit of the latter is as lordly and as pontifical as that of the former, though his arm and his gown are shorter. The moschetto is an animal of the same genus with the hornet, though the bite of the former is not so powerful as the sting of the latter. A creed, too, that is formed in Geneva or in London, is as *human* as one formed in Rome or Constantinople. They have all given employment to tax-gatherers, jail-keepers, and grave-diggers.

All reformations in religious opinions and speculations have been fated, like the fashions in apparel. They have lived, and died, and revived, and died again. As apparel has been the badge of rank, so have opinions been the badge

of parties, and the cause of their rise and continuance. The green and orange ribbon, as well as the blue stocking, have been as useful and as honourable to those that have worn them, as those opinions were to their possessors, which have been the shibboleths of religious parties.

Human systems, whether of philosophy or of religion, are proper subjects of reformation; but Christianity cannot be reformed. Every attempt to reform Christianity is like an attempt to create a new sun, or to change the revolutions of the heavenly bodies—unprofitable and vain. In a word, we have had reformations enough. The very name has become as offensive as the term "*Revolution*" in France.

A RESTORATION *of the ancient order of things* is all that is necessary to the happiness and usefulness of Christians. No attempt "to reform the doctrine, discipline, and government of the Church" (a phrase too long in use), can promise a better result than those which have been attempted and languished unto death. We are glad to see, in the above extract, that the thing proposed, is to bring the Christianity and the Church of the present day up to the standard of the New Testament. This is in substance, though in other terms, what we contend for. To bring the societies of Christians *up* to the New Testament, is just to bring the disciples, individually and collectively, to walk in the faith, and in the commandments of the Lord and Saviour, as presented in that blessed volume; and this is to *restore* the ancient order of things. Celebrated as the *era of Reformation* is, we doubt not but that the *era of Restoration* will as far transcend it in importance and fame, through the long and blissful Millennium, as the New Testament transcends in simplicity, beauty, excellency, and majesty, the dogmas and notions of the creed of Westminster and the canons of the Assembly's Digest. Just in so far as the ancient order of things, or the religion of the New Testament, is restored, just so far has the Millennium commenced, and so far has its blessings been enjoyed. For, to the end of time, we shall have no other revelation of the Spirit, no other New Testament, no other Saviour, and no other religion than we now have, when we understand, believe, and practise the doctrine of Christ delivered unto us by his Apostles.

HOW IS THE GOSPEL TO SPREAD THROUGH THE WORLD?

[*From the Christian Baptist, Vol. I.*]

THE New Testament is the only source of information on this topic. It teaches us that the association, called the Church of Jesus Christ is, *in propria forma*, the only institution of God left on earth to illuminate and reform the world. That is, to speak in the most definitive and intelligible manner, a society of men and women, having in their hands the oracles of God; believing in their hearts the Gospel of Jesus Christ; confessing the truth of Christ with their lips; exhibiting in their lives the morality of the Gospel, and walking in all the commandments and ordinances of the Lord, blamelessly, in the sight of all men. When spiritual men, *i.e.* men having spiritual gifts, or, as now termed, miraculous gifts, were withdrawn, this institution was left on earth, as the grand scheme of Heaven to enlighten and reform the world. An organised society of this kind, modelled after the plan taught in the New Testament, is the consummation of the manifold wisdom of God to exhibit to the world the civilising, the moralising, the saving light which renovates the human heart, which elevates human character, and which prostrates in the dust all the boasted expedients of ancient and modern times. The Church of the living God is therefore styled the *pillar* and *ground* of the truth; or, as Macknight more correctly renders it, the *pillar* and *support* of the truth.

The Christian religion is a social religion, and cannot be exhibited to the full conviction of the world only when it appears in this social character. An individual or two, in a Pagan land, may talk about the Christian religion, and may exhibit its morality as far as respects mankind in general, but it is impossible to give a clear, a satisfactory, a convincing exhibition of it in any other way than by exhibiting a Church, not on paper, but in actual existence and operation, as divinely appointed. The ambassadors of Christ, or his missionaries to the world, were commissioned to go unto all nations in quest of materials to build this pillar of truth, this house of the living God; and then to

place and cement these materials in such a way as to bear the inscription of the blessed Gospel, and to exhibit it in such conspicuous and legible characters as to be known and read of all men. This work the Apostles accomplished in having made of twain one new man, *i. e.* of Jew and Gentile one new institution, or associated body, the Church; and having placed this in all nations; in the most conspicuous and elevated situations; in the most populous countries, the most commercial states, and in the most renowned cities, they were taken to Heaven, and left the Church, by its doctrine and example, to Christianise the world. All that has been necessary ever since was to hold fast the Apostles' doctrine and commandments. If this had been faithfully done, there would have been no need, at this moment, to talk of converting the Heathen. But it has happened, by the woful departure of ambitious and ignorant men from the ancient simplicity of the new religion, that the same awful crime is justly preferred against the people called Christians, that was, by an Apostle, charged upon the Jews, viz. "The Christian name has been, through your crimes, blasphemed among the Heathen." Yes, indeed, so blasphemed, so disgraced, so vilified, that amongst those Pagans that have heard of it, the term *Christian* denotes every thing that is hateful and impious. If the channel of the vast Atlantic were filled with tears of the deepest contrition, they would not suffice to wash the "Christian nations" from the odium and turpitude of crime with which they have debased themselves, so as to appear worthy of the approbation of the Pagans that know them best. Nothing can be done worthy of admiration by the Christians of this age, with any reference to the conversion of the Pagan nations, until the Christians separate themselves from all the worldly combinations in which they are swallowed up, until they come out from amongst them that have a form of godliness, but deny the power of it; until they cast out all the selfish, money-lovers, boasters, proud, blasphemers, drunkards, covenant breakers, disobedient to parents, ungrateful, without natural affection, slanderers, incontinent, fierce, betrayers, headstrong, puffed up, and lovers of pleasures more than lovers of God; until they form themselves into societies independent of hireling priests and ecclesiastical courts,

modelled after the forum, the parliament, or national conventions; until they cast to the moles and to the bats the Platonic speculations, the Pythagorean dreams and Jewish fables they have written in their creeds; until they return to the ancient model delineated in the New Testament; and until they keep the ordinances as delivered unto them by the Apostles. Then suppose a Christian Church were to be placed on the confines of a Heathen land, as some of them must inevitably be, the darkness of Paganism will serve, as a shade in the picture, to exhibit the lustre of Christianity. Then the Heathen around them will see their humility; their heavenly-mindedness, their hatred of garments spotted with the flesh, their purity, their chastity, their temperance, their sobriety, their brotherly love; they will observe the order of their worship, and will fall down in their assemblies, as Paul affirms, and declare that God is in them of a truth. Then will be verified anew the words of the Saviour—"If ye love one another *all men* will know that you are the disciples of the Saviour of the world." They will say to one another, and proclaim to their countrymen on every occasion, "These Christians are peaceful, benevolent, humane, forgetful and forgiving of injuries; they hate war, oppression, theft, falsehood, detraction; they are always talking of the hope of a glorious resurrection from the dead, and are looking for the coming of him whom they call their Lord. In their assemblies there is order, peace, love, and harmony. Their chief guide is not distinguished by his dress, as our priests, nor does he, like them, live upon the sweat and sacrifices of the people. He works with his own hands as those who meet with him in their assembly. They repay the curses of wicked Pagans with blessings, and their benevolence is not confined to themselves. They are as benevolent to all our people as to themselves—come, see if their religion is not better than ours—better than all others." When the Christian Church assumes such a character there will be no need of missionaries. She will shine forth in the doctrine and in the practice of her members, as the sun in the firmament, and the brightness of her radiance will cheer the region and shadow of death.

If, in the present day, and amongst all those who talk so

much of a missionary spirit, there could be found such a society, though it were composed of but twenty, willing to emigrate to some Heathen land, where they would support themselves like the natives, wear the same garb, adopt the country as their own, and profess nothing like a missionary project; should such a society sit down and hold forth in word and deed the saving truth, not deriding the gods nor the religion of the natives, but allowing their own works and example to speak for their religion, and practising as above hinted, we are persuaded that, in process of time, a more solid foundation for the conversion of the natives would be laid, and more actual success resulting, than from all the missionaries employed for twenty-five years. Such a course would have some warrant from Scripture, but the present has proved itself to be all human.

We have thought the above remarks were due to the great interest manifested by many in those kind of exertions. We know many of the well disposed are engaged in these projects; nay, it is not long since we ourselves were enthusiastic in the missionary spirit. Let the reader remember our motto—let him "*prove all things, and hold fast that which is good.*" A. C.

ORIGIN OF THE CHRISTIAN CLERGY, SPLENDID MEETING HOUSES, AND FIXED SALARIES, EXHIBITED FROM ECCLESIASTICAL HISTORY.*

MOSHEIM, vol. i. p. 74.—"Another circumstance that irritated the Romans against the Christians, was the simplicity of their worship, which resembled in nothing the sacred rites of any other people. The Christians had neither sacrifices, nor temples, nor images, nor oracles, nor *sacerdotal*

* N.B. In our remarks upon the "Christian Clergy," we never include the Elders or Deacons of a Christian Assembly, or those in the New Testament called the overseers and servants of the Christian Church. These we consider as very different characters, and shall distinguish them in some future number.

robes; and this was sufficient to bring upon them the reproaches of an ignorant multitude, who imagined that there could be no religion without these. Thus they were looked upon as a sort of Atheists; and by the Roman laws those who were chargeable with Atheism were declared the pest of human society. But this was not all. The sordid interests of a multitude of lazy and selfish priests were immediately connected with the ruin and oppression of the Christian cause. The public worship of such an immense number of deities was a source of subsistence, and even of riches, to the whole rabble of priests and augurs, and also to a multitude of merchants and artists; and the progress of the Gospel threatened the ruin of this religious traffic and the profits it produced. This raised up new enemies to the Christians, and armed the rage of mercenary superstition against their lives and their cause."—"The places in which the first Christians assembled to celebrate divine worship, were, no doubt, the houses of private persons." p. 124.—"In these assemblies the Holy Scriptures were publicly read, and for that purpose were divided into certain portions or lessons. This part of divine service was followed by a brief exhortation to the people, in which eloquence and art gave place to the natural and fervent expressions of zeal and charity." p. 124, 125.

Dr. Haweis' Church History, vol. i. p. 150.—"Nothing could be more unadorned than the primitive worship. A plain man, chosen from among his fellows, in his common garb, stood up to speak, or sat down to read the Scriptures, to as many as chose to assemble in the house appointed. A back room, and that probably often a mean one, or a garret, to be out of the way of observation, was their temple."—"As pride and worldly-mindedness must go hand in hand, assumed pomp and dignity require a sort of maintenance very different from the state when the pastor wrought with his own hands to minister to his necessities, and laboured by day that he might serve the Church by night. The idea of priesthood had yet scarcely entered into the Christian sanctuary, as there remained no more sacrifice for sin, and but one high priest of our profession, Jesus Christ. But on the dissolution of the whole Jewish economy under Adrian, when the power of the associated

clergy began to put forth its bud, the ambitious and designing suggested, what many of the rest received in their simplicity, that the succession to these honours now devolved upon *them*, and that the bishop stood in the place of the high priest; the Presbyters were priests; and the deacons Levites; and so a train of consequences followed. Thus a new tribe arose, completely separated from their brethren, of clergy distinct from laity—men sacred by office, exclusive of a divine call and real worth. The altar, indeed, was not yet erected, nor the unbloody sacrifice of the eucharist perfected; but it approached by hasty strides to add greater sanctity to the priesthood, and the not unpleasant adjunct of the divine right of tithes attached to the divine right of episcopacy." p. 181, 182.—"The simplicity of the primitive worship, contrasted with the pomp of Paganism, was striking. It was concluded by the Heathen that they who had neither altar, victim, priest, or sacrifice, must be Atheists, and without God in the world. Those who were now rising into self-created eminence, had therefore little difficulty to persuade that it would be for the interest and honour of Christianity to remove these objections of the Gentiles by very harmless but useful alterations. Though magnificent temples had not yet risen, the names of things began to change. There were already *priests*; and *oblations* were easily rendered *sacrifices*. The separation of the clergy, as a body, became more discriminated by their habits. *High priests* must have more splendid robes than the simple tunic of linen. A variety of new ceremonies were invented to add dignity to the mysteries of Christianity and obviate the objections to its meanness and simplicity. And as the populace were particularly attached to their idolatry by the festivals in honour of their heroes and their gods, and delighted with the games and pastimes on these occasions, the great Gregory Thaumaturgus shortly afterward contrived to bilk the devil by granting the people the indulgence of all the same pleasures of feasting, sporting, and dancing at the tombs, and on the anniversary of the martyrs, as they had been accustomed to in the temples of their gods; very wisely and Christianly supposing that thus, *sua sponte ad honestiorem et accuratiorem vitæ rationem transirent*—of their own accord they would quit their

idolatry, and return to a more virtuous and regular course of life. I must be exceedingly hard drove for a Christian before I can put such men as Gregory Thaumaturgus into the number." p. 182, 183.—"Constantine having become the conqueror of Maxentius, and, as it seems, chiefly by the support of Christians, his favour to them increased in great munificence to build them churches, and in abounding liberality to their poor. Their bishops were honoured by him and caressed, and their synods held and supported by his authority." p. 246, 247.—"Having now no longer a competitor, Constantine resolved to take the most decided part with the Christians. He prohibited the Heathen sacrifices and shut up the temples, or converted them to the purposes of Christian worship. He universally established Christianity, and tolerated no other religion openly throughout the bounds of the empire; the justice of which I doubt, and even the policy. I see no right to compel even an idolator, contrary to his conscience." p. 247.—"The bounties he bestowed, the zeal he displayed, his liberal patronage of episcopal men, the pomp he introduced into worship, and the power invested with general councils, made the Church appear great and splendid; but I discern not a trace in Constantine of the religion of the Son of God." p. 248.—"I am persuaded that his establishment of Christianity, and of those Bishops whom, particularly at last, he most espoused and favoured, contributed beyond any thing to the awful debasement and declension of true religion: and from him and his son Constantius evangelical truth suffered in the spirit of Christian professors, as much as their persons had undergone from Dioclesian or Galerius." p. 249.—"The Church now in esteem of some, was exalted to the highest pinnacle of prosperity, invested with vast authority; and the episcopal order collected in synods and councils, with almost sovereign dominion. The churches vied in magnificence with palaces; and the robes and pomp of service, imitating imperial splendour, eclipsed paganism itself, with mitres, tiaras, tapers, crosiers, and processions. If outward appearances could form a *glorious* Church, here she would present herself; but these meretricious ornaments concealed beneath them all the spirit of the world—pride, luxury, covetousness, contention, malignity,

and every evil word and work. Heresy and schism abounded, and wickedness of every kind, like a flood, deluged the Christian world; whilst the heads of the Church more engaged in controversy, and a thousand times more jealous about securing and increasing their own wealth and pre-eminence than presenting examples of humility, patience, deadness to the world, and heavenly-mindedness, were, like gladiators, armed in all their councils, and affected imperial power and pomp in the greater dioceses." p. 261.

The statements made by these two historians we are able to confirm from a great variety of documents. If there be a fact more clear than any other established upon the page of ecclesiastical history, it is the following, viz. that *the confounding of the Jews' religion with the Christian religion, or the viewing of the latter as an improvement of the former, has been the fountain of error which has, since the Apostolic age, corrupted the doctrine, changed the order, and adulterated the worship of the Christian Church.* This, together with the influence of the Pagan priests and Pagan philosophers, proselyted to the Christian religion, has been the Pandora's box to the professing Christian community. We happened upon the truth, when we published as our opinion, about seven years ago, that "*the present popular exhibition of the Christian religion is a compound of Judaism, Heathen philosophy, and Christianity.*" From this unhallowed commixture sprang all political ecclesiastical establishments, a distinct order of men called clergy or priests, magnificent edifices as places of worship, tithes or fixed salaries, religious festivals, holy places and times, the Christian circumcision, the Christian passover, the Christian Sabbaths, &c. &c. &c. These things we hope to exhibit at full length in due time.

From the extracts already adduced from these eminent historians, it appears clear as the morning that the distinction betwixt *clergy* and *laity* originated by degrees, and widened into all the extreme points of dissimilarity in the lapse of a few generations. But behold the mighty difference! and in it see the arrogance of the clergy and the abject servility of the laity—when the High Priest, the head of the clergy, mounts his horse, the King (as layman)

holds his stirrup, and in obeisance kisses his toe. A respectable portion of this High Priest's *spirit* has fallen upon all the clergy, and a becoming share of *servility* even yet exists amongst those who admire them most. Happy they who know the truth! for it makes them *free!* How blissful the words of the Saviour of the world! and how true! "If the SON shall make you *free*, you shall be *free indeed!*" A. C.

ON TEACHING CHRISTIANITY.—No. I.

[*From the Christian Baptist, Vol. I.*]

Our exertions for increasing the number of copies of the Scriptures are now multiform and great; societies for effectuating this object are to be found almost every where. Towns, cities, villages, and even the wilderness, are forward in endeavours to make the number of Bibles in the world as great as possible, and though it cannot be said that the Bible is even now a scarce book, yet the day is anticipated when the number of copies shall be greatly multiplied, and when the blessed volume shall be found in the possession of every family, perhaps of every individual. The object of the present paper, however, is not to enlarge either on the benevolence or the extent of the present or probable success of those societies formed for multiplying copies of the Bible; but only to lend assistance to those Societies or Churches formed for understanding it—to present Christians with an authorised plan of studying the Scriptures, and to furnish the Christian teacher with a certain method by which he ought to proceed in making known the great salvation to his hearers.

Were a vision vouchsafed us for the single purpose of revealing one uniform and universal plan of teaching the religion, would not every Christian admire the goodness of God in determining a matter on which scarce two, calling themselves Christian teachers, now agree? Would not every teacher feel himself bound in duty to abandon his own plan and to adopt the plan of God—to study it—to teach by it—and, in short, to maintain its superiority and

authority against all other schemes, how plausible soever in their configuration, how apparently suitable soever in their application? The writer has not been favoured with any vision on this matter; moreover, as he deems it unnecessary, he, of course, does not expect any. And surely if his plan be authorised by the example of God himself—by the Lord Jesus Christ—by the Holy Spirit, in his method of presenting the truth to all men in the Scriptures; if the Apostles taught the truth on this plan, and if missionaries in teaching idolators feel themselves forced to the adoption of it; then there is no need of angel or vision. The path of duty is before us, and we ought to pursue it. What shall we say of the present Babel-like confusion among those calling themselves teachers of Christianity? The champions of each sect forming schemes for themselves of teaching as chance, or whim, or interest directs, and all employing themselves in confirming certain factional dogmas, —in making merchandise of the people—or in propagating damnable heresies. Timothy had known the Holy Scriptures from a child, and the Apostle assured him that they alone were able to make him wise unto salvation; that they were profitable for doctrine, for reproof, for correction, and instruction in righteousness; conjuring him at the same time, as he hoped to account for his conduct before God and the Lord Jesus Christ, to be instant in season and out of season in teaching the word of God; asserting for it as a reason, that the time was approaching when the professors of the religion, having itching ears, would, after their own lusts, (the love of novelty and of eloquence,) become disgusted with the Scriptures, and make for themselves teachers who would turn away people's ears from the truth and entertain them with fables.

Passing by, for the present, the various stupid schemes, all different and all wrong, pursued by Roman Catholics, Socinians, Arians, Covenanters, Seceders, Presbyterians, High Churchmen, Baptists, Independents, and so forth, let us attend to the plan of teaching the truth pursued by God—by the Lord Jesus Christ—by the Holy Spirit, in presenting it to all men in the Scriptures, and by the Apostles and all who first preached it—a plan founded in the very nature of the saving truth itself, and into which

ignorant missionaries feel themselves driven when every human scheme has failed. But what is the truth? Times out of number we are told in Scripture that the grand saving truth is, that "*Jesus is the Christ.*" This is the bond of union among Christians—the essence—the spirit of all revelation. All the Scriptures testify and confirm this simple truth, that "*he that believeth that Jesus is the Christ is born of God.*" 1 John v. 2. For he who believeth it sets to his seal that God is true. Such a one, John says, loveth God, and Christ, and the brethren, keepeth his commands, and is purified from all his sins, and overcometh the world, and shall be saved. Christ declared when departing into Heaven, that he that believeth not shall be damned. The grand truth, then, being that "*Jesus is the Christ,*" let us attend to those Scriptures which are written for the express purpose of establishing this proposition; these are the writings of the four Evangelists, which at once show us in what manner God would have us to learn this truth; in what manner the Lord Jesus taught it; how the Holy Spirit has been pleased to present it to mankind; how the Apostles wrote of it, and, of course, taught it to the world. This is the beginning of the plan authorised of Heaven; and every teacher of the Christian religion should commence by unfolding to his hearers the matter of the four Evangelists. These things, says John, are written that ye might believe that Jesus is the Christ; and that believing, ye might have life through his name. Now what definition soever the Holy Scripture has given by one Evangelist, that is the definition of them all; for all of them contain a history of that marvellous evidence by which Jesus proved that he was the Christ; by which his pretensions to the Messiahship were so amply confirmed among the Jews.

The perfection of Christian intelligence is a knowledge of the Holy Scriptures, and no Christian is intelligent but as he knows the Scriptures. The desideratum, then, is a plan for teaching them to the people. By commencing with the four Evangelists, and abiding by them until they are relished and understood, we learn, chief of all things, that Jesus is the Christ; and while the number, magnitude, variety, sublimity, and benignity of his miracles delight,

astonish, and instruct us, they at the same time carry irresistible conviction to the heart, purge it, elevate it, and fix our faith in the mighty power of God. By-and-bye, as we become familiarised to the miraculous evidence, we become reconciled, and even strongly attached to it; losing all suspicion of its reality, and, of course, of the reality of our holy religion; because we come to perceive that these things were not done in a corner, but in public, and under the inspection of men who were both able and forward to decide upon their truth and certainty; men who, in point of intellect, reason, and character, might have vied with the choicest of our modern sceptics; men, in short, whose abilities to detect were equalled only by their readiness to pervert. In the writings of the Evangelists we behold that Power which created man and all things, exerting itself with all possible unaffected pomp and majesty—tempering, uniting, and clothing itself with all goodness and philanthropy; and so entirely at the will of the *Holy One*, that it accompanies those who accompany him. It sparkles, it flashes, it shines, it heals, it renovates, it creates, it controls, it rests, it leaps, it flies, it kindly raises up the bowed down, or pushes into silence the swelling and reluctant storm; it flies forth with the breath of his mouth, it operates at the tuft of his mantle, at the tip of his finger, or at the distance of a hundred leagues; now it is in the air with a voice like thunder; it shakes open the nodding tombs, or it rends the crashing mountains around Jerusalem; always marvellous, it is always harmless, and mostly benevolent. True, there is nothing conciliating or winning in power abstractedly considered; apart from goodness, we always choose to inspect it at a distance; but if joined with malevolence, we fly from it with horror and affright. Power is formidable and even terrifying in the tiger, because in him it is a mere instrument of cruelty; but the same power becomes amiable in the horse, because all the thunder of his neck, all the glory of his nostrils, the strength of his limbs, and the fierceness of his attitude, are continually held in check by that beautiful docility which so eminently characterises this noble animal, and by which his very will is identified with that of his rider. In the Evangelists we behold the ever-

lasting, the unexpended power itself, revealed in the form of a servant, and with more than a servant's humility—the strength of the Lion of the tribe of Judah, and harmlessness of the Lamb, dwelling together in the same one.

In short, we see that the Lord our Saviour is unwearyingly and everlastingly employed in supplying, comforting, and saving the unfortunate creatures whom he had originally made upright. PHILIP.

ON BAPTISM.

[*From the New York Epistolary Correspondence.*]

IT is not intended, in this article, to discuss the import of the term *Baptism*, as that term is well known to mean, in the New Testament, when used literally, nothing else than *immersion* in water. But the intention is, to ascertain what this immersion signifies, and what are the uses and purposes for which it was appointed. This can only be done by observing well what is said concerning it in the Holy Scriptures.

One of the first things that strike our attention in this inquiry, is, that the Lord Jesus entered upon his ministry by Baptism; and that it was at that Baptism, as he arose out of the water, that he was *first* publicly acknowledged from Heaven to be the *Son of God*, Matt. iii. 16, 17. This is very remarkable, and should be well remembered.

The Baptism of John is spoken of thus: "John did Baptise in the wilderness, and preach the Baptism of repentance, *for the remission of sins*." And of those who came to his Baptism, it is said, they "were all Baptised of him in the river Jordan, *confessing their sins*," Mark i. 4, 5.

John himself seems to connect this Baptism with an escape from the divine wrath; for, "when he saw many of the Pharisees and Sadducees come to his Baptism, he said unto them, O generation of vipers, who hath warned you *to flee from the wrath to come*," Matt. iii. 7.

The Lord Jesus discoursing with Nicodemus respecting the nature of his kingdom, and giving him to understand that no Jew would be taken into it in virtue of his having

been born a descendant of Abraham, observed, that "except a man be *born of water*, and of the Spirit, he *cannot enter* into the kingdom of God, John iii. 5.

In the account given by Mark of the gracious message delivered to the Apostles, and to be by them conveyed to all nations, it would seem, at first view, as if Baptism was connected with salvation: "He that *believeth and is Baptised* shall be saved," Mark xvi. 16.

To the same effect was Baptism spoken of in the discourse of the Apostle Peter to the Jews, on the day of Pentecost. He seems to have viewed it as connected with the forgiveness of sins. "Repent," said he, "and be Baptised, every one of you, in the name of Jesus Christ, *for the remission of sins*," Acts ii. 38.

Paul, relating to the Jews how he had been brought to confess the Lord Jesus, and speaking of what had occurred after he went into Damascus, described Ananias as coming into his lodging, and, among other things, saying to him, "And now why tarriest thou? arise, and be Baptised, and *wash away thy sins*, calling on the name of the Lord," Acts xxii. 16.

The same Apostle, writing to the Church at Rome, and pointing out the efficiency of the doctrine of Christ, and the powerful motives which that doctrine furnished for enabling the believers of it to walk in holiness and righteousness of life, speaks of Baptism in the following manner: "Know ye not that so many of us as were Baptised into Jesus Christ, were Baptised into his death? Therefore, we are *buried with him by Baptism into death*; that, like as Christ was *raised up* from the dead by the glory of the Father, *even so we also* should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that *the body of sin might be destroyed*, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also your-

selves to be *dead indeed unto sin, but alive unto God,* through Jesus Christ our Lord," Rom. vi. 3—11.

In the epistle to the Churches of Galatia, the Apostle showing that men became sons of God, not by adhering to the law of Moses, but by the faith of Christ, drops the following remarks: "For ye are all the children of God, by faith in Christ Jesus. For as many of you as have been Baptised into Christ, *have put on Christ.* There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus," Gal. iii. 26—28.

In some of the exhortations addressed to the Church at Ephesus, we observe an allusion to Baptism too striking to be passed over: "Husbands, love your own wives, even as Christ also loved the Church, and gave himself for her; that he might sanctify her, *having cleansed her with a bath of water,* and with the word: that he might present her to himself, glorious, a Church not having spot, or wrinkle, or any such thing; but that she might be holy, and without blemish,"* Eph. v. 25—27.

In another part of the epistle to the same Church, the Apostle exhorting them to preserve "the unity of the Spirit," describes this unity as follows: "*One body,* and *one Spirit,* even as ye are called in *one hope* of your calling; *one Lord, one faith,* ONE BAPTISM, *one God* and Father of all, who is above all, and through all, and in you all," Eph. iv. 4—6. When we see a place so exalted as this assigned to Baptism, we may infer that Baptism is a matter of no inconsiderable moment.

The same Apostle, warning the Church at Colosse against the crafty ways of the Judaizing teachers, and assuring them of the perfection of knowledge and of righteousness which they had by Christ Jesus, reminds the brethren of their Baptism in the following manner: "Being *buried with him in Baptism, in which also ye have been raised with him,* through the belief of the strong working of God, who raised him from the dead. For you, who were dead on account of trespasses and the uncircumcision of your flesh, he hath made alive together with him, having forgiven us all trespasses,"† &c., Col. ii. 12, 13.

* *Literal* translation, by Macknight. † Ibid.

In the epistle to Titus, there seems to be an allusion to Baptism, which deserves particular notice. The Apostle desiring Titus to inculcate obedience to magistrates, and other excellent duties, says, "For even we ourselves were formerly foolish, disobedient, erring, slavishly serving divers inordinate desires and pleasures, living in malice and envy, hated and hating one another. But when the goodness and the philanthropy of God our Saviour shone forth, he saved us; not on account of works of righteousness which we had done, but according to his own mercy, *through the bath of regeneration*, and the renewing of the Holy Ghost, which he poured out on us richly, through Jesus Christ our Saviour," Titus iii. 3—6.*

One other passage shall be noticed, where Baptism is introduced and spoken of, by the Apostle Peter, as the antitype of the water of the flood, whereby Noah and his family escaped death. "To which water," saith he, "the antitype Baptism, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) now saveth us also, through the resurrection of Jesus Christ," &c. 1 Pet. iii. 21.†

From these several passages we may learn how Baptism was viewed in the beginning by those who were qualified to understand its meaning best. No one who has been in the habit of considering it *merely* as an *ordinance*, can read these passages with attention, without being surprised at the wonderful powers, and qualities, and effects, and uses, which are there apparently ascribed to it. If the language employed respecting it, in many of the passages, were to be taken literally, it would import that *remission of sins* is to obtained by Baptism; that an *escape from the wrath to come* is effected by Baptism; that *men are born the children of God* by Baptism; that *salvation* is connected with Baptism; that men *wash away their sins* by Baptism; that men become *dead to sin and alive to God* by Baptism; that the Church of God is *sanctified and cleansed* by Baptism; that men are *regenerated* by Baptism; and, that *the answer of a good conscience* is obtained by Baptism. All these things, if all the passages before us were construed literally, would be ascribed to Baptism. And it was a literal construction

* Literal *translation*, by Macknight. † Ibid.

of these passages which led professed Christians, in the early ages, to believe that Baptism was in reality necessary to salvation. Hence arose *infant* Baptism, and other customs equally unauthorised. And from a like literal construction of the words of the Lord Jesus, at the last supper, arose the awful notion of transubstantiation.

But however much men may have erred in fixing a literal import upon these passages, still the very circumstance of their doing so, and the fact that the meaning which they imputed *is* the literal meaning, all go to show that Baptism was appointed for ends and purposes far more important than those who think of it *only as an ordinance*, have yet seen.

It is for the Churches of God, therefore, to consider well, whether it does not clearly and forcibly appear from what is said of Baptism in the passages before us, taken each in its proper connexion, that this Baptism was appointed as an institution strikingly significant of several of the most important things relating to the kingdom of God: Whether it was not in Baptism that men professed, by deed, as they had already done by word, to have the remission of sins through the death of Jesus Christ, and to have a firm persuasion of being raised from the dead through him, and after his example: Whether it was not in Baptism that they *put off* the ungodly character, and its lusts, and *put on* the new life of righteousness in Christ Jesus: Whether it was not in Baptism that they professed to have their sins washed away, through the blood of the Lord and Saviour: Whether it was not in Baptism that they professed to be born from above, and thereby fitted for an entrance into the kingdom of God, that is, the Church of God here on earth: Whether it was not in Baptism that they professed to be purified and cleansed from their defilement, and sanctified or separated to the service of God: Whether it was not in Baptism that they passed, as it were, out of one state into another; out of the kingdom of darkness into the kingdom of God's Son: Whether any were ever known or recognised as having put on Christ, who had not thus been buried with him in Baptism: Whether, in fact, Baptism was not a prominent part of the Christian profession, or, in other words, that by which, in part, the Christian profession was

made: And whether this one Baptism was not essential to the keeping of the unity of the Spirit.

And if, on reflection, it should appear that these uses and purposes appertain to the one Baptism, then it should be considered, how far any can now be known, or recognised, or acknowledged as disciples, as having made the Christian profession, as having put on Christ, as having passed from death to life, who have not been Baptised as the first disciples were.

A WORD OF APOLOGY FOR THE SCOTCH BAPTIST CHURCHES IN BRITAIN; IN A LETTER TO MR. A. CAMPBELL.

London, March 16, 1835.

BELOVED BROTHER IN CHRIST!

Since I wrote to you, under date of the 3d of September, 1834, the box of books which you kindly forwarded to me has come to hand. Owing to a wrong direction, in which *Sutchill* was substituted for *Critchill* [Place, Hoxton,] my residence could not be made out, and the package lay several weeks in the King's warehouse, so that I did not get it into my possession until about the middle of January of the present year. It was not long after that I had a still further gratification in the reception of your very welcome letter of the 17th of November last; and by both of these you have conferred obligations upon me which I have but slender hopes of ever requiting by anything I can transmit you from this quarter. May I hope that the small parcel of books and pamphlets which I forwarded to New York, by the gentleman who took charge of them and of my letter, has reached you, and if so it may, at least, serve to testify my good will!

During the few weeks that have elapsed since your communications came into my possession, the claims upon my head and hands have been so numerous and pressing as to leave me but little time for exploring the contents of "The Christian Baptist," and "Millennial Harbinger." However, I certainly have glanced into both these works, and met with sufficient interest in them to satisfy me that they contain very much that will prove acceptable to the friends of the Redeemer's Kingdom in Britain. And as I am not so selfish as to wish to monopolise all these good things, I have commenced a monthly publication, borrowing the title from your own work, the "Millennial Harbinger," through the columns of which I purpose, so long as it shall

please God to spare me and grant me ability to do it, to gratify my brethren and friends here with copies of our correspondence and extracts from your pages. The London edition of the "Millennial Harbinger" commenced its career at the beginning of this month, and I hope to be able to get some copies of it, and of the succeeding numbers, conveyed to you regularly through the medium of Messrs. Joseph Stanley and Co., of New York, who I hope will take charge of them.

Before I proceed to offer any remarks upon your letter to me, permit me to express the high and unfeigned satisfaction which it has afforded me to find you, in all your writings, maintaining, with a firm and unshaken hand, the testimony of God concerning his beloved Son, and so earnestly contending for it as "the faith once delivered to the Saints;" to which also let me add, your simple and scriptural views of our Redeemer's kingdom. May the exalted head of the Church, in whom all fulness dwells, and with whom is the residue of the Spirit, raise up and send forth into his vineyard many such workmen, for "the harvest truly is great and the labourers few." From my inmost soul do I rejoice in the abundant success with which it has pleased him to crown the labours of yourself and associates, and to his name be eternal praises. Amen.

I feel much obliged, certainly, for the ample illustration which you have given me in your last letter of the paragraph contained in the one you wrote to our brother Wyeth, relative to my old friend "Archibald M'Lean and his coadjutors," by whom I suppose you mean his colleagues Messrs. Braidwood, Inglis, Peddie, and the elders and teachers of other Churches in the Scotch Baptist connexion. I have been accustomed to look up to these men as unto fathers in Israel—men who were as heartily attached to the cause of Christ as either you or I, and whose praise is still, I trust, to be found in many of our Churches. They laboured indefatigably in their Master's vineyard, in their day and generation, contending for the very same things that you yourself are contending for, and the Lord was pleased eminently to bless their labours in sowing the seed of the Kingdom, planting Churches, and so "building up the walls of Jerusalem." They have laboured and we have entered into their labours. It is said, "the memory of the just is blessed." Let us not be ungrateful for the benefits we derive from their conduct, their example, their instructions, whether from the pulpit or the press; and while we pay all due regard to the Apostolic injunction, "let no man glory in men," let us be thankful to HIM who raised them up, qualified them for his service, and bestowed them upon his Churches; "by the grace of God they were what they were." With some of these men I deem it a high

privilege to have been personally acquainted—several of them were my correspondents for years—all of them honoured me with their friendship and affection while living—and God forbid I should be found ungrateful to their memory now that they are no longer among us to speak for themselves!

You will, no doubt, wonder what can have called forth these observations and extorted this eulogium from me; and are ready to reply that you had no intention, by anything you have said or written, to undervalue these men, or depreciate their labours; and I shall concede that point to you. But while I cheerfully do this, I cannot help expressing my fears that there rests upon your mind some small portion of either jealousy or prejudice which you may have insensibly imbibed respecting my friends here, and that this has led you to view their characters and services through a distorted medium, and, as a consequence, to think and speak of them with less respect than that to which I think them entitled. Now, I hope you will bear with me, while I briefly lay before you my reasons for entertaining this opinion.

It has fallen to my lot to be connected with the Scotch Baptist Churches in this country during the long period of almost half a century; and, therefore, I think I am as intimately acquainted with their history as most people now living. In a pamphlet which I lately sent you, entitled a "Vindication of the distinguishing tenets of the Scotch Baptist Churches," you will find some account of their origin, and of the fundamental principles on which they set out. These Churches took their rise in 1767, when that in Edinburgh was formed, consisting of not more than ten or a dozen members. They have now existed about seventy years, in which time probably not fewer than one hundred societies have been gathered in Great Britain and Ireland, maintaining the same views of the Gospel, and of the nature of Christ's kingdom, its laws, institutions, &c., and holding no fellowship with what are designated "English Baptist Churches." That their multiplication and increase in numbers have been greatly promoted, under God, by the writings of Mr. "M'Lean and his coadjutors," can admit of no dispute. By means of these publications the attention of thousands has been drawn to the New Testament as the only authorised rule of the religion of Jesus Christ—their consciences have got disentangled from the traditions of men, and they have been led to yield allegiance to Christ as the alone King in Zion. It is no doubt very true that differences of minor import have arisen among these Societies, chiefly relating to the instituted order of the Lord's house, which have marred their unity, and prevented, in some instances, their visible fellowship, yet they have still retained all the fundamental principles of the profession, such as weekly

communion, the prayers and exhortations of private brethren, a plurality of elders or pastors, &c. in every Church, and these not of the order of the Clergy, with the general characteristics of the denomination, so as to form a distinct section or body. I can well remember the time when there was not a single Scotch Baptist Church in all England or Ireland; and can pretty accurately trace in my recollection the rise of those that have since sprung up in all the chief towns and cities where they now exist —London, Liverpool, Manchester, Nottingham, Leeds, Beverley, Hull, Newcastle, Berwick, Whitehaven, Chester, Bath, &c.; and I could also furnish proofs of the obligations that all those Societies are under to the Edinburgh Church and its elders. I could explain the first introduction of the principles of the Scotch Baptists into Ireland, were it necessary, and show the Societies in that part of the empire that they are much more beholden to the Churches in Scotland and England than many of them are willing to allow. May I hope for pardon from you, Sir, if I add that even the "Reformation" in the United States owes something in the way of gratitude to our Scotch Churches. Hundreds, perhaps I may safely say thousands, of the members of our Churches, with their families and friends, have, since the commencement of this century, crossed the Atlantic, carrying their principles along with them, and, like the dispersed of the Church at Jerusalem (Acts viii.), helping to sow the seeds of "Reformation." At what period of life my dear friend and brother Campbell first took up his residence in America I know not; but from some intimation which I have met with in the "Christian Baptist," or "Harbinger," where I find he is spoken of as finishing his education under Dr. Staughton, of Philadelphia, and his family being Presbyterians, I conclude it was at too early a stage of life to allow him to have enjoyed the means of an intimate acquaintance with the history of the Churches in our denomination, the doctrinal sentiments held and propagated among them, and the obligations which the friends of primitive Christianity, both in Great Britain and America owe to our "good father M'Lean and his coadjutors;" and this must plead my excuse for going so much as I have done in this place into the subject.

My dear friend, I have long wished for an opportunity of disburthening my mind of some things relating to this topic, and I am glad that your letter has afforded it to me without going out of my way. It never occasioned me much surprise when I have met with flaming professors among the English Baptists, both of the clergy and laity, honestly avowing that "they hated the name of M'Lean," and that if at any time it, or an extract from his writings, came before them, they hastily passed it over! All this was in character and keeping; they knew enough of the

man and his sentiments to be aware that the tendency and design of both was to undermine their system; but I cannot so easily account for the unworthy treatment they have met with from many others, whose obligations to them are indisputable. Instances of this fact in the conduct of individuals now living I could produce in abundance; but it would be thought invidious, and I spare them. I will, however, specify an instance or two of a different kind. Take, then, the case of the persons who drew up the pamphlet at New York, fifteen years ago, under the the title of "The First Part of an Epistolary Correspondence between Christian Churches in America and Europe." Though it is well known that those individuals had gone out from this country and carried their principles with them, is there the smallest reference, in all their narrative, to the source whence they derived them? Excepting that at Glengary, in Upper Canada, any indifferent person who took up the pamphlet and examined its statements for the first time, would be naturally led to the conclusion that all the other societies there mentioned had sprung up independent of the slightest connexion with, or even a knowledge of the existence, the principles, or the writings which have emanated from the Churches in this country, and that of Edinburgh in particular! I may confidently appeal to you, my brother, how far the supposition would be well founded! and similar remarks will apply to the numerous societies in Ireland, gathered by the same doctrine, and constituted after the same model, as those in Scotland and England. Were the present a fit time and place for such an undertaking, "I could a tale unfold" respecting the first introduction of the writings of our school into Ireland, where they exploded like a thunderclap, and drew off the late Mr. John Walker from Trinity College, Dublin, whose example was followed by many others, exciting a spirit of inquiry throughout the whole island, and drawing the attention of numbers to the Holy Scriptures—the "Law and the Testimony." Yet poor Walker chose to set up for himself—studied to find out excuses for not connecting himself with the Scotch Baptists—and laboured through life to impress upon his Irish friends and associates, the notion that he was indebted to his own researches alone for the principles he advocated, and that all who had gone before him in the same pursuit "added nothing to him!" In all this there was a childish vanity, which a man of his understanding ought to have been ashamed of. Alas, how little is it that we any of us know of "the truth as it is in Jesus," in comparison of what remains to be known, and how foolish to value ourselves upon our attainments. Surrounded as we are with Antichristian darkness, and labouring under the native ig-

norance, prejudices of education, and erroneous preconceptions of our own minds, we should hail with gratitude every glimmering of light which the Lord of Glory may graciously bestow upon us, and follow its leadings in the way to the celestial city. I have ever pitied those individuals who, through the pride and envy of their hearts, have scorned to acknowledge their obligations to the servants of God, whose labours have been so useful to them. Such tempers and dispositions ought to be mortified and subdued, not indulged, as they have been, to the multiplying of sects and parties. How many besides the Roman poet might with propriety adopt his words, "*Sic vos, non vobis.*"

Before I take my leave of this part of the subject, will you permit me to draw your attention for a moment to a paragraph which appears in "The Apostolic Advocate"—the *extra* number published December, 1834, and edited by John Thomas, M.D., Richmond, Virginia. Dr. T. has there presented his readers with a "Synopsis of the Apostacy, by which is lineally deduced the descent of all the chief modern Orthodox Churches, from the Apostles' days." In the English branch of the Apostacy, p. 14, he classes "the National Episcopal Church of England, the Puritans, the Brownists, the English Independents, the American Congregationalists, and the Wesleyan Methodists," as constituting "the English branch of the mystery of iniquity;" p. 20. He then proceeds to what he calls "the Genevese branch of the apostacy," comprising "the Church of Geneva, the National Church of Scotland, the Glasites or Sandemanians, the New Independents or Haldanites!" an unfortunate blunder for the Dale-ites, or societies in connection with the late Mr. David Dale, of Glasgow. But not to dwell on that which is only one out of a number of mistakes into which Dr. Thomas has been betrayed, you will find, p. 24, the following remarkable words, "ALL *the sects that arose between* 1685 *and* 1790 *can have no pretensions to the character of Christian Churches,* for during that period, the bodies of the witnesses laid [lay] dead and unburied in the street (Platea) of the city, which runs through the nations of different languages."

Now, my brother, I beseech you to look again at that paragraph, and weigh well its import. The Scotch Baptist Churches, out of which yours in America took their origin, as I think you will not deny, are all placed under the ban, for the most of them arose during that period! I do not know whether Dr. Thomas ever heard of the existence of the Scotch Baptist Churches in this country, but if he did, and thought them unworthy of his notice, you must place his conduct in connexion with the instances above specified—if he did not, he was very incompetent

to the task he has undertaken, which, indeed, is but too manifest from all that he has written. However, he is young, and if he be teachable he may learn better in time.

And now, my valued friend, I have a few words to say to you on the subject of the complaints you make in your letters of the opinions and conduct of the Churches with which I am associated. I am persuaded that, as regards both these points, you are labouring under mistake and misapprehension.

1. As to what respects the doctrine of the Gospel, I am at a loss to perceive wherein your views of this important subject differ from what is universally maintained among ourselves. We hold that the Gospel is the testimony of God concerning his Son Jesus Christ, in whom alone there is salvation for guilty, helpless sinners, and that this salvation is, from first to last, of sovereign, rich, and free grace, not of him that willeth or runneth. That Jesus Christ is the gift of God to a perishing world—an effect of God's amazing love—that he is the SON of GOD, the CHRIST, or anointed Prophet, Priest, and King of his Church—that by his obedience and sufferings, his death and resurrection, he obtained eternal redemption for his people, from the guilt, power, and consequences of sin, and procured for them everlasting life with himself from the dead—that the ungodly are justified freely by divine grace, *not working but believing* the testimony of God concerning the perfection of the Saviour's righteousness—the infinite value of his blood, and the Father's good pleasure in his finished work, which good pleasure or complacency is demonstrated by raising his beloved Son from the dead, and rewarding him with glory and honour at his own right hand in Heaven—that faith is not of ourselves, but the gift of God, and comes through divine illumination. We hold that all who really believe the Gospel receive the blessing of justification, have peace with God, and rejoice in the hope of eternal life—that all true faith worketh by love, purifies the heart, and overcomes the world. We contend that the first duty to which a believer is called, is to be immersed in the name of the Father, Son, and Holy Spirit, on a personal profession of his faith, by which act of obedience to the divine command he "puts on Christ," becomes an object of brotherly love, and is entitled to a name and a place in the household of faith, to enjoy the privileges of adoption, and partake of divine ordinances, which are the means of edification and of growth in the divine life.

I have thus given you, in few words, a summary of our views of the Gospel, and I leave it to you, my friend, to point out in what respects it differs from your own, except in the terms which you have chosen for setting it forth. But you tell me that your Evangelists, "after proving that Jesus is the Messiah, &c.,

and exhorting the persons present to put themselves under his guidance, tender an invitation to all present, who have not yet put on Christ, to come forward and signify their determination to submit to his government—thus making a draft on the faith of the audience, &c." Now, we do the very same thing—only we carry the matter a point beyond you; for we not only invite and beseech them, but we insist upon it as their first duty, and tell them that by disbelieving the Gospel they make God a liar, and by refusing to be immersed (if they believe) they "reject the counsel of God against themselves." Seeing, then, that our faith and practice in no respect differs from your own, permit me to ask once more the ground of your complaint of that defectiveness of "the plan of operations got up by our good father M'Lean and his coadjutors?" But,

2. You tell me that the Scotch Baptists appear to you "to be so straitened by the cords and stays of hyper-Calvinism, that they are afraid to command all men to repent and obey the Gospel, lest they should savour of Arminian works, and make void the grace of God. They are so fettered, and manacled, and paralysed by Calvinian metaphysics, that they are unable to utter the strivings of the Holy Spirit; the arguments, remonstrances, and persuasions of Prophets and Apostles."

Indeed! but where is the evidence to be found of all this? Not, I am sure, in their writings, nor yet in their preaching. My brother Campbell must certainly have had some other sect in his eye when penning the above remarks, and must have inadvertently transferred them to the wrong party; for most assuredly they have no foundation whatever when applied to the Scotch Baptists. My recollection, at this moment, does not furnish me with the names of three individuals in the denomination who are tinctured with hyper-Calvinism. Dismiss, then, I beseech you, for ever dismiss from your mind such an unfounded hypothesis! Give us credit for a little more common sense, and knowledge of the word of God, than to suppose us "fettered, and manacled, and paralysed," by any human creed. We are just as much trammelled by these things as yourself, and no more. Undeceive your brethren throughout the American continent, who may have adopted the same mistaken opinion of us, and get rid of your prejudices with all imaginable dispatch. Let not Ephraim envy Judah, nor Judah vex Ephraim. 'Tis high time that these evil surmisings were at an end. As far as possible, let us strengthen each others hands against the common enemy—the man of sin—the son of perdition. I purpose forwarding you to New York, along with this letter, a few treatises written either by myself or some other of the elders of our Churches, which, if they arrive safe, will furnish ample evidence of the truth of what

I have now asserted, that in attributing hyper-Calvinistic sentiments to the Scotch Baptists you have clearly mistaken your men.

I have much to say to you on other topics, but I forbear entering upon them here; they shall, if the Lord spare me, form the subject of my next month's letter. Meantime, permit me to subscribe myself,

Your faithful and affectionate friend,

WILLIAM JONES.

LETTER II. FROM A. CAMPBELL TO W. JONES.

"MY MUCH ESTEEMED AND VENERABLE BROTHER!

"Your second question is in the words following, to wit:—'How do your Churches act with regard to the admission of *whites* and *blacks* to the Lord's Supper? Do they meet promiscuously, or is the distinction kept up as in other Societies; and are separate tables used?'* To which I reply:—We have learned from the Holy Apostles, and even reason, enlightened by the lamp of Heaven, teaches us that 'in Christ Jesus there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free;' and, we may add, neither black nor white, 'but Christ is all and in all.' In political society, ranks and classes,

* To some readers it may not be altogether unnecessary to explain the reason of my proposing this question to Mr. Campbell. Be it known, then, that among the Presbyterians, Episcopalians, Baptists, and Paidobaptists of the popular classes in America, the general, or rather *universal*, practice prevails of having separate tables at the administration of the Lord's Supper, one for the *white* population and another for the *black*, and on no account will the former permit the latter to mingle with them in commemorating the dying love of their common Lord and Saviour! Some years ago a person who had been my colleague in the Eldership of a Christian Church removed to America. On his arrival at New York he was informed of a Baptist Church in the interior of the country, said to consist of 300 members, which was in want of a pastor, and he allowed himself to be persuaded to visit it. He wrote to me from the spot, explaining that he found the Church to consist of 200 whites and 100 blacks, but that they had separate tables, and must still have them! He was justly shocked at witnessing such an anomaly. In his letter to me he asks, "What can I do with such a society as this, which refuses to adopt the very first step in Christianity?" The consequence was, that after labouring a few weeks in fruitless efforts to teach them better, he took his departure, and is now in Philadelphia, one of the Elders of a Church in connection with Mr. Campbell.—W. J.

and castes are necessary, and may be necessary to the good order and government of the world; but if there be on earth a spot of ground on which all ranks and degrees of men—all classes and castes of society should feel, confess, and exhibit that they stand upon equal ground—it is in the temple of God. If there be an hour, or a day, in which the high and the low, the rich and the poor, the master and the servant, should forget all the differences which the circumstances of this life, the artificial and political arrangements of society have instituted, it is that sacred hour in which they prostrate themselves before the throne of the Almighty Father of the whole family in earth and heaven: it is that hour in which they surround the table of the Lord, and express their common faith and hope in the common salvation, and unite in heart and soul in commemorating the love of God, and in acknowledging their united obligations to him that washed them from their sins in his own blood, and made them all children of God, and joint heirs of one eternal inheritance. In the secular and by-law-established religions of the old world, and in the humble imitations of them in the new, there is nothing that more fully and unequivocally proves that they are secular institutions, modelled after the fashion and in the pride of this world, than the recognition of wealth, standing, and reputation which obtain in the forum, the theatre, and the festivals of this world. When we see the man with the gold ring and splendid apparel sit in a high place, or reclining upon his rich saloon, while the poor man sits behind the door or stands in the aisle, we may be sure, as if a voice from Heaven had spoken it, that this is not the house of God nor the gate of Heaven. It is our misfortune to have in this community African slaves—a misfortune entailed upon some of the fairest portions of this extensive, fertile, and highly favoured land by our English ancestors, or rather by the policy of your Government. While we have inherited the rich legacy of the language, sciences, and religion of England, and a rich patrimony of lands, goods, and chattels, we have also inherited from them one great curse, which I fear we have not the magnanimity and the independence to convert into a blessing. Meanwhile, however, as in the case of selling Joseph for a slave, while his

ihren 'meant it for evil, God meant it for good,'—many he Africans have blessed the day and kissed the chains ch enslaved them to English masters. They have been le the freemen of Christ by being made slaves to men; and, igh no thanks be due to them who kidnapped them from r native home, they very generally *now* enjoy more hly good in the huts of the sons of Japheth, than did r Pagan fathers in the land of Ham. Still, however, are not in despair but that this young, and vigorous, growing nation, proud of its independence, boastful of ove of liberty and strict regard for the rights of man, yet believe that God has made of one blood all the na- s of men that dwell on all the face of the earth—that l Almighty is *just* as well as merciful—and that it is due urselves, our children, our contemporaries, to the per- uity of our union, to the happiness of mankind, that we before the world an example of our respect for religion, ality, and good government—a demonstration that we reciate our birthrights, and that we will not sell them cotton, tobacco, and sugar. A number, a goodly num- of these bondmen are members of our Churches. In e Churches they assemble around the same table, and recognised and treated as brethren in Christ. I never w an instance in which they had a separate table in a rch where there were any white members. I do not however, that they fully enjoy, in all places, that share spect, and attention, and education in Christ, which is to them as joint heirs of the blessings of his salvation. long established customs, and the feelings too, which ng from the American system of slavery, are exceed- y adverse; and it requires a spirituality and heavenly- dedness which few, comparatively, attain, to spend six s in the week as master and servant, and one day as bre- n and equals in the kingdom of Heaven. To this sub- there is, however, a growing attention; and as the istian communities advance in the knowledge of the ptures, and acquire greater proficiency in the heavenly rine, they will more assiduously devote themselves to mental, moral, and religious culture of those brethren are politically degraded on account of circumstances which they have had no controul.

Your third question is—'Do any of your Churches admit unbaptised persons to communion; a practice that is becoming very prevalent in this country?' I answer—Not one as far as known to me: I am at a loss to understand on what principles—by what law, precedent, or licence, any congregation founded upon the Apostles and Prophets, Jesus Christ being the chief corner-stone, could dispense with the practice of the primitive Church—with the commandment of the Lord and the authority of his Apostles. Does not this look like making void the word or commandment of God by human tradition? I know not how I could exhort one professor to 'arise and be baptised,' as Ananias commanded Saul, and at the same time receive another into the congregation without it. Nay, why not dispense with it altogether, and be consistent? If I felt myself authorised to dispense with it in one case, I know not why I might not dispense with it in every case, and thus wholly annul the institution of Jesus Christ. But this is said only with respect to the authority by which it is done. Viewed in relation to the meaning and design of the institution, it assumes a still more inexplicable mysteriousness. Does Christian immersion mean anything to a believer? Is it the sign or pledge, or means of any spiritual blessing? Is it the demand, or seeking, or answer of a good conscience? Has it anything to do with the understanding, the conscience, the state, or character of a man? And, if so, what is it? If he be as happy in himself, and as acceptable to God without it as with it, is it not an unmeaning ceremony? But it may be said there are two baptisms—a spiritual and a literal—a baptism in the spirit and a baptism in water. Paul, however, says there is but "*one* baptism," for he says, "one faith, one Lord, one baptism," and that is a literal baptism. Now if he does not mean a literal baptism he cannot mean a literal Faith or a literal Lord. If we turn Quakers and spiritualise away the one, we must, to avoid tyranny in language, spiritualise the other, the one Lord, the one body, the one Faith, &c. The Baptist Churches in England must, on this point, assume the Methodistic and Cumberland Presbyterian ground in America. In this accommodating age many of these preachers have given up their own conscience

to the proselyte. They say, 'We will sprinkle you with water, or we will pour water upon you, or we will immerse you in water, or we will lay a moist finger on your forehead; and we will do it in the name or by the authority of the Lord.' As a Pennsylvania lawyer said to a client who wanted his advice for nothing, 'My tongue, Sir,' said the barrister, 'is in your pocket.' So these accommodation ministers say to the candidate, 'My concience is at your will, or in your election!' Can it be possible that the English Baptists have degenerated thus far! that they say —We have no conscience in this thing. You may become one of us upon our terms or upon your own! Nicodemus was rebuked by the Messiah because he did not understand him in what he said, 'Unless a man be born of water and of the spirit, he *cannot* enter into the kingdom of God.' Are Christian ministers, then, to ask, 'How can these things be.' In the Churches that have been built on '*the rock*' in this country, no one is admitted but those who believe and obey the Gospel preached by Peter in Jerusalem on the day of Pentecost. We regard Peter as having the keys of the kingdom of Heaven on that day. 'He opened the door of faith' to the Jews and to the Gentiles! and, in doing this, we regard him as immersed in, or under the influence of, the Holy Spirit; and that whatever he said on the day of Pentecost he spake as the Spirit gave him utterance! and, therefore, as there is "but one Lord, one faith, and one immersion—but one body, one Spirit, and one hope;" as there is "but one God and Father of all," we require every man to pay a courteous and decent respect to Peter—to believe what he preached, and to do what he bade him. With us, in this new world, a Christian means one that believes what Jesus Christ says, and does what he bids him.

"I trust, my dear brother, that I shall be able to get through with all your questions in my next. Meanwhile I must again beg your indulgence, and please accept the assurance of my unfeigned affection in the Lord.

"A. CAMPBELL.

"*Bethany, Brook Co. Va., Jan.* 1, 1835."

The following article is extracted from the *New York Observer* of October 4, 1834. It is valuable as showing that there exists, even in the countries beyond Canada, a body of sober-minded men of the Presbyterian faith, consequently unenlightened upon the important subject of the kingdom of our Lord and Saviour Jesus Christ, who, nevertheless, bear a decided testimony against the leaven of Arminianism, and the ridiculous mummery of modern revivalism—two evils which have sorely infected the United States.

PASTORAL LETTER OF THE PRESBYTERY OF NEW BRUNSWICK.

Princeton, August 5, 1834.

The Presbytery of New Brunswick to the Churches under their care, wish grace, mercy, and peace from God the Father, and the Lord Jesus Christ, through the Eternal Spirit.

DEARLY BELOVED BRETHREN—Our lot is cast in a period of intense interest, and in circumstances of no ordinary solemnity. The Christian community is more extensively engaged in enterprises of benevolence than ever before; and, perhaps, never, since the age of the Reformation, was it in such a state of deep and extended excitement. The influence of this excitement may ultimately prove highly salutary, or deplorably morbid and disastrous, according to the direction which it may receive. We believe that the present aspect of the Redeemer's kingdom in general, and especially of that portion of our American Zion with which we are more immediately connected, is such as ought to engage the deep solicitude and the unceasing prayers of all who love that system of truth and order which Christ has established in his kingdom, and which our beloved Church professes to have embodied in her public formularies. Believing, also, that the time has come when some expression of opinion in relation to a variety of subjects is demanded, we avail ourselves of the opportunity afforded by our present meeting to address you on some of those subjects, and to put you on your guard against a few of the most prominent dangers to which our Church appears at present to be exposed. It is the duty of every Christian, and especially of Christian ministers, and, above all, of the judicatories of the Church, to bear testimony against prevailing or threatening errors; and if every part of the whole body be duly vigilant and faithful, the whole may be guarded against those gradual and insidious encroachments of corruption, to

which all religious communities of large extent are constantly liable.

1. And in the first place, beloved brethren, we would put you on your guard against the encroachments of doctrinal error. We are constrained to doubt whether an adequate impression of the vital importance of maintaining the pure doctrines of the Gospel exists in every part of our Zion; yet nothing is more certain than that soundness in the faith lies at the foundation of all purity and prosperity in the Church of God. Allow us, therefore, with all plainness and affection, to open our hearts to you on this subject, and to warn you of dangers, which, though they may not be seen and felt by all, we nevertheless believe are real, and worthy of the most serious consideration. We are persuaded that doctrinal errors of the most unhappy import not only exist in our Church, but that they have been, in some instances, uttered in pulpits within the bounds of our own Presbytery; and, of course, in circumstances to demand both notice and remonstrance from us, as guardians of the Churches committed to our care.

The following is a specimen of the errors to which we allude, and against which we would lift up the voice of warning, viz.:

That there is no other election of grace taught in Scripture than that which is founded on a foresight of faith and obedience in its objects.

That we have no more to do with the sin of Adam than with the sin of any other parent.

That there is no such thing as original sin; that infants come into the world as perfectly free from corruption of nature as Adam was when he was created; and that by depravity of nature nothing more is meant than the fact that all his posterity, though born entirely free from moral defilement, will always begin to sin the moment they begin to exercise moral agency.

That the doctrine of imputation, when applied either to Adam's sin, or to Christ's righteousness, is unreasonable, absurd, and wholly unsupported in the word of God.

That every impenitent sinner is, by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God; and that if he laboured under any kind of inability, natural or moral, which he could not himself remove, he would be excusable for not complying with the divine will.

That the sinner's regeneration is his own act; that it consists in a voluntary and deliberate change of his purpose; that this he must and does produce of himself; nay, that it is just as easy for any one to convert himself as it is to perform any moral or physical act.

That perfection is attainable in the present life, and within the reach of all who choose and desire to seek it.

That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in conformity to his will, without destroying their moral agency; and that it is not in his power to prevent any portion of the sin which exists, though he greatly desires to prevent it.

That Christ's obedience and sufferings were not properly vicarious; and that, of course, he did not satisfy the claims of the law on behalf of his people.

These statements, it will be immediately perceived by every intelligent member of our body, are nothing less than a revival of the Arminian and Pelagian errors, against which our fathers bore a faithful testimony, and to oppose and exclude which our Confession of Faith was originally formed. How many of the ministers connected with our beloved Church are chargeable with holding and preaching these errors, we presume not to decide. We hope and believe, however, that the proportion is small. But if there be an individual who holds any one of the errors in question, he ought not to be a minister of the Presbyterian Church. Holding any one of them, he never consistently entered the Church; and holding them now, he cannot consistently remain in it a single day. The opinions in question are entirely subversive of the "system of doctrine" contained in our Confession of Faith, and taught in the Holy Scriptures. They amount to "another Gospel," which however plausible or attractive to the worldly mind, is adapted, we verily believe, to exert a most baneful influence in regard to genuine revivals of religion, and all the interests of vital piety. We have a growing conviction of the importance of exercising the utmost watchfulness against these, as well as all other errors, and feel that a solemn responsibility lies on the judicatories of the Church in reference to this matter.

2. In the next place, Christian brethren, we would affectionately warn you against some of those means for promoting religious impression, which have been adopted in various parts of our Church, and which are not entirely unknown within our own bounds. We refer to those means which are familiarly known under the title of "new measures," and which consist chiefly in calling out serious, anxious, or inquiring individuals to rise before the public assembly, to take certain seats, to make certain pledges, and to make certain decisions or engagements. To these may be added the practice usually connected with them, viz., admitting to the communion of the Church, in a few hours, those who have thus manifested their purpose to engage in the service of God, without any opportunity being offered either to

themselves or to the officers of the Church to put their excited feelings to any scriptural test. Our objections to these "measures" are deep and strong. We are persuaded that their tendency is to produce a spurious rather than a genuine religion; to operate much more on the animal feelings, and the natural sympathies of our constitution, than to impress truth on the understanding, the conscience, and the heart; and by means of that truth to sanctify the heart and the life. We believe, of course, that the use of these means is adapted to deceive souls with false views of Christian experience, and to introduce into the Church multitudes of superficial and unsound professors, whose goodness is "like the morning cloud and the early dew, which soon pass away."

We have no question that these means have been employed by truly pious men, and resorted to from a sincere desire to promote the best interests of religion; and we have as little doubt that they have appeared, in some instances, to make a very salutary impression. But we are no less confident that experience, in a great majority of cases, has decided against their usefulness on the whole. We believe that their general effects, while they last, are injurious to the interests of genuine piety; and we know that many worthy ministers of our denomination who were once friendly to them, have ceased to regard them with approbation, and become fully convinced that their general tendency is to create a transient excitement, and to kindle false fires, rather than to do ultimate and permanent good."

RETROSPECT OF AMERICAN REVIVALS.

Few subjects have, of late years, engaged more of the attention of the religious part of the community, than that of an extraordinary Revival of Religion, said to have taken place in the United States and Canada. An opinion has somehow got afloat among us, that the first dawning of the Millennium, will make its appearance in America,—an opinion not of yesterday, certainly, for we can trace it as far back as the times of Jonathan Edwards—that is to say, about a hundred years. It probably took its rise from the circumstance of the American Republic not being of the number of the ten kings, or kingdoms, which gave their power and strength to the beast, according to Dan. vii. 24, and Rev. xvii. 12, 13. That country has enjoyed one great privilege above those of the kingdoms of modern Europe, into which, at its fall, the Western Roman Empire was divided; it has never been brought under the

dominion of Antichrist, the man of sin, and son of perdition — never been cursed with a hierarchy, enslaving the consciences of men, and holding them in spiritual thraldom; and, consequently, for aught I know, the supposition may be well-founded — though the recent apprehensions, of the boasted American Revivals being the commencement of the Millennium, should prove otherwise. It is probable, however, that in this way we are to account for the fact of the attention of the Dissenters of this country, (England and Scotland,) being so much directed to America as it has lately been, and also for the avidity that has been manifested to lay hold on these flying reports of a great Revival there, and to construe them into a foundation on which to build the fondest anticipations. What, for instance, can be stronger evidence of the eagerness of the public mind, in relation to this matter, than is afforded us by the fact, that two deputations have recently been appointed—one by the Congregational Union Board, and the other by the Baptist Board—at an expense of, probably, 500*l.* to each party, to cross the Atlantic for the purpose of ascertaining the real amount of these Revivals, and set the public mind at rest concerning them. Now, without laying claim to the spirit of prophecy, I venture to affirm, that whenever these delegates shall think proper to favour their brethren and the public with a faithful report of what has come under their cognizance, it will completely disappoint the expectation of their friends. Their prejudices and prepossessions have, and will blind their minds to the only thing which deserves the name of a Revival of Religion; and even had the thing obtruded itself upon their notice, they would have shut their eyes against the light, and denied it to be the work of God. A Revival of Religion, according to their notion of the matter, must be a flourishing state of societies, formed upon the model of those with which they themselves are connected at home—overlooking the fact, that there is scarcely the shadow of resemblance between the latter, and the churches gathered by the influence of the Apostolic doctrine, organized after the pattern of the Church in Jerusalem, and indeed of all the Churches of which we read in the New Testament. It is a remarkable fact, that the late William Orme, of Camberwell, who was alive when the subject of these American Revivals first began to make a stir among us, preached a discourse from Acts ii. 42-47, (taking care, however, to omit the subject of Baptism!) in which he insisted upon it, that nothing deserved the name of a Revival of Religion that did not bring people back to the primitive pattern, and in its operation, produce something

analogous to the state of the Church at Jerusalem, as recorded in his text, where it is said, that "they who gladly received the Word were baptized, and added to the Church; which Church continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread and prayers." And this is also my own decided opinion of the matter. The Millennium, commence when it will, and where it will, will be ushered in and manifest itself not in fits of Methodistic excitement, but by the disciples of the Saviour, hearing his voice in the gospel of his grace, disentangling themselves from all human systems of Religion—having recourse "to the Law and the Testamony," and implicitly following the footsteps of the primitive Christians, in separating themselves, in all religious fellowship, from the world of the ungodly, loving one another for the truth's-sake, and studying, in all things, to conform to the revealed will of their ascended Sovereign.

The professing world, in this country, at the present moment, appears to me to be much in the same state, in reference to the Millennium, as were God's ancient people, the Jews, in relation to the Messiah's appearance prior to his manifestation. Individuals and societies are musing in their hearts concerning this long-expected event, the thousand years' reign of Christ, the true Melchisedec, the "King of righteousness and peace." But as it was in the beginning of the Gospel, so, I apprehend, it will be with the bulk of professors when Christ shall take unto him his great power and begin his Millennial reign. We all know, or ought to know, that, when the desire of all nations came to his temple, the great bulk of the Jewish people "received him not;" but hid, as it were, their faces from him. Instead of the mighty Conqueror who was to head their armies, deliver their country from the Roman yoke, and lead them to conquest and glory, they beheld only the carpenter's son—a root out of dry ground—without form or comeliness, or any of those shining qualities which should render him amiable in their eyes. And what was the result? They could hear his heavenly doctrine, and gaze with stupid indifference upon the miracles by which it was attested; and rather than relinquish their prejudices, blasphemously attribute them to a diabolical influence—"this man doth not cast out devils, but through Beelzebub, the prince of the devils"! yet his doctrine spread; and though the Scribes and Pharisees, the leaders in religion, laughed this Divine Teacher to scorn, his kingdom, founded on that doctrine, small at the beginning as a "grain of mustard-seed," and feeble as the "bruised reed and smoking flax," won its way in spite of all opposition. "The common people heard him gladly"—"publicans and harlots en-

tered his kingdom, while the Scribes and Pharisees shut themselves out:"—thus verifying the solemn declaration of the Saviour, "That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of Heaven; but *the children of the kingdom shall be cast out.*" And thus also is verified, his oft-repeated declaration, "the first shall be last, and the last first—for many are called, but few chosen."

Now, I presume, the reader can have little difficulty in applying these remarks to the subject before us—the "latter day glory," as it is sometimes termed That the Church or Kingdom of Christ is, upon the eve of some extraordinary change, is now a very general notion, founded on unquestionable premises. If the Antichristian apostacy foretold in ancient prophecy, and which was to continue 1260 years, be not come to an end, the extraordinary events that have recently taken place, in the shaking of those nations of Europe which have been the seat of the Apocalyptic beast, are sufficient to satisfy us, that the time rapidly draws nigh, when the Lord shall consume that wicked one with the spirit of his mouth, and destroy him with the epiphany or bright shining of his coming. The signs of the times are sufficiently indicative to rouse the attention of the most sluggish! We every where find the Clergy "gnawing their tongues for pain, and blaspheming the God of Heaven because of their pains and their sores, yet repenting not of their deeds." Who can deny that "their kingdom is full of darkness?" And though kings and statesmen would gladly lend them a helping hand, and relieve them in this the hour of their extremity; yet vain indeed is the help of man! What says the great Dr. John Owen on this subject? I shall quote his words:—

"See the vanity, folly, madness of such as labour to oppose the bringing in of the kingdom of our Lord Jesus Christ. Canst thou hinder the rain from descending upon the earth, when it is falling? Will the conception for thee dwell quietly in the womb beyond its month? Surely thou mayest, with far more ease, stop the current and course of nature, than obstruct the bringing in of the Kingdom of Christ in righteousness and peace. Whence comes it to pass, that so many nations are wasted, destroyed, spoiled, in the days wherein we live? that God hath taken quietness and peace from the earth? Doubtless from hence, that they will smite themselves against the 'stone cut out of the mountain without hands.' Shall not 'the decree bring forth?' Is it not in vain to fight against the Lord? Some are angry, some troubled, some in the dark, some full of revenge; but the truth is, whether they will hear or

forbear, Babylon shall fall, and all the glory of the earth be stained, and the kingdoms become the kingdoms of our Lord Jesus Christ." But I return to the subject of American Revivals, of which it may not be amiss to sketch a brief narrative.

The first appearance of American Revivals, was during the ministry of Jonathan Edwards, in Northampton, a town of New Hampshire, in the province of Massachusetts. It took place in the year 1734, and becoming the subject of general report, Mr. Edwards, two years afterwards, at the request of some of his friends, published "A Faithful Narrative of the Surprising Work of God, in the Conversion of many Hundred Souls in Northampton and the neighbouring Towns and Villages of New-Hampshire, in New England." This small volume was re-printed in London, with a large Preface, by Dr. Watts and Dr. Guyse, which volume is now before me; it appeared in 1737.

At the time of the Revival, the town of Northampton was of about eighty-two years' standing. The first minister was Eleazer Mather, ordained in 1669: he was succeeded by Mr. Stoddard, who continued in the work of the ministry nearly sixty years. His labours were much blessed. He had what he called five harvests; some of them more remarkable than others, and the in-gathering of souls more plentiful. He was succeeded by his grandson, Mr. Edwards, who laboured along with him for two years before his death.

Just after Mr. Stoddard's death there appeared a time of extraordinary dulness in religion, of great disorder, and licentiousness among the young; and of contention in all public affairs between two parties, into which the inhabitants had been long divided. Two or three years afterwards there was a sensible diminution of these evils; the young showed more disposition to listen, and became more regular in their attendance on public worship. A sermon was preached, urging heads of families to restrain their children, and especially on the Sabbath evening, when they were in the habit of meeting together to make merry: but parents found little occasion to interfere; the young people declared themselves convinced by what they had heard from the pulpit, and a great reformation took place. Soon afterwards there appeared a remarkable religious concern in a neighbouring village, where a number appeared to be converted. A sermon preached in April 1734, on the death of a young man, after an illness of two days, much affected many young people. A young woman also died, who, in the beginning of her illness, was greatly distressed about her soul, but latterly had much comfort, and to the last warned

and counselled those around her. At the same time arose a controversy about Arminianism; and although great fault was found with meddling with the controversy in the pulpit, yet Mr. Edwards' discourses on the subject were much blessed to many. In the latter end of December, says Mr. Edwards, 'the Spirit of God began wonderfully to work amongst us.' Great concern about religion became universal in all parts of the town, and among persons of all degrees and ages. The conversation in all companies, and upon all occasions, was almost entirely about spiritual and eternal things. The world was treated as a thing of very little consequence: secular business was followed more as a duty than from any inclination they had for it. The temptation seemed to be, to neglect worldly affairs too much; and, as might be expected, this was much misrepresented. It was reported that the people of Northampton had wholly given up business, and attended only to religion. There was scarcely a person in the town, old or young, wholly unconcerned about an eternal world. From day to day—for many months together, evident instances were seen of sinners brought out of darkness into marvellous light. In the spring and summer of the year 1735, 'the town,' says Mr. Edwards, 'seemed to be full of the presence of God. It never was so full of love and joy, and yet so full of distress as it was then.' There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought to them: parents rejoicing over their children as new born, and husbands over their wives, and wives over their husbands. The Lord's-day was a delight. The assembly were in general in tears while the word was preached; some weeping with sorrow and distress; others with joy and love; others with pity and concern for the souls of their neighbours.

The people round about the town knew not what to make of all this. Some scoffed, and compared it to a contagious distemper. Some came to the town from curiosity, others upon business; and many were thus awakened and brought to Christ. The concern spread to many other places; in some of which it was as powerful and remarkable as at Northampton. Mr. Edwards reckons, that, in the space of half a year, more than three hundred persons in the town were brought to Christ, about the same number of males as females.—The adult population did not much exceed six hundred.

There was a great variety in the experience of those who were affected. Some had for a long time great apprehensions; others from the beginning had more encouragement and hope. In the latter part of May, the Spirit seemed more withdrawn,

l Satan obtained more power to sow tares. Two persons re led away with strange enthusiastic delusions. One of m supposed himself inspired, but was afterwards brought his right mind. Religion continued for several months to be chief subject of conversation; but there was a gradual de- e of that lively spirit which had subsisted before. After itting that in particular cases he may have been mistaken some of whom he entertained a good opinion, and that those o desire it may find causes of stumbling, Mr. Edwards s—'But in the main, there has been a great and marvellous k of conversion and sanctification among the people here.'"

[*To be Continued.*]

HYMN.

(From Dr. Bowring's "Matins and Vespers.")

From the recesses of a lowly spirit,
My humble prayer ascends—O, Father! hear it!
Upsoaring on the wings of fear and meekness,
Forgive its weakness.

I know, I feel, how mean and how unworthy
The trembling sacrifice I pour before Thee;
What can I offer in Thy presence holy,
But sin and folly!

For in Thy sight—who every bosom viewest
Cold are our warmest vows, and vain our truest:
Thoughts of a hurrying hour; our lips repeat them,
Our hearts forget them.

We see Thy hand—it leads us and supports us;
We hear Thy voice—it counsels and it courts us;
And then we turn away—and still Thy kindness
Pardons our blindness.

And still Thy rain descends, Thy sun is glowing,
Fruits ripen round, flowers are beneath us blowing,
And, as if man were some deserving creature,
Joys cover nature.

O how long-suffering Lord! but thou delightest
To win with love the wandering—Thou invitest
By smiles of mercy,—not by frowns or terrors,
Man from his errors.

Who can resist Thy gentle call—appealing
To every generous thought and grateful feeling?
That voice paternal—whispering, watching ever,
My bosom?—Never.

Father and Saviour! plant within that bosom
These seeds of holiness—and bid them blossom
In fragrance and in beauty bright and vernal,
And Spring Eternal.

Then place them in those everlasting gardens,
Where angels walk and seraphs are the wardens;
Where every flower that creeps thro' death's dark portal
Becomes immortal.

ON THE REVIVALS OF RELIGION IN AMERICA.

[The following article appeared in the *Baptist Magazine* for February last. I reprint it, for the sake of showing my readers, the necessity of caution in receiving, and giving implicit credit to, the flattering reports that have been made, and no doubt will continue to be made, concerning these revivals! Of Mr. Joseph Clarke, the writer of the subjoined article, I know nothing, save that I am told, he is a young man, or minister, of the Baptist denomination, who has visited the United States *probably*, in the hope of finding the late accounts of the revival of religion in that country verified, and has returned to his native country *disappointed*. His testimony is of great value, as showing the fallacy of much that has been told us: it is manifest, that Mr. Clarke did not look for a revival, where alone it was to be found!]

To the Editor of the Baptist Magazine.

HAVING frequently been requested to give my opinion concerning those extraordinary exertions which are made by our American brethren, I venture to send you the following article, with the hope that you will allow it to appear in your periodical.

The state of religion among the Americans is encouraging. The correctness of the reports which have reached this country respecting their revivals, perhaps ought not to be seriously questioned; still considerable allowance should be made of course. Things are not always in reality what they *appear to be** to the persons who describe them. Besides, truth is seldom naked, and its dress frequently makes an erroneous impression. You may, therefore, conclude that a tour in America, for the purpose of witnessing such things as have been published, would be attended with considerable disappointment. I speak from experience. During my residence in that country, I never saw the churches attempt a revival, without an evident failure; nor can I help thinking that those extraordinary means are attended with serious disadvantages, even in instances of remarkable success. They render regular services dull and inefficient; they elevate the feelings till they govern the mind, and make people appear unwise and offensive; they sometimes so exhaust the physical powers, as to cause an individual to relax from necessity, and positively become the occasion of peculiar apathy: they induce young people to put off the business of salvation till they discover in

* Query?—Rather what they are *represented to be*.—W. J.

the church what they call a powerful work, under an impression that they can then *get religion* as a matter of course. And those means, so far as I have been able to judge, seem to render the character of Christians undignified, through leading them into peculiar extravagancies; and uninfluential, in consequence of subjecting them to so many changes, confessions, and renewed dedications.

These results are all noticed, of course, by the enemies of religion. The zeal which the church manifested is compared with her present inactivity. The joy which she recently evinced is contrasted with those indications of grief she now wears. The deep solicitude which she, but a few weeks ago, seemed to feel for the welfare of sinners, is considered in connexion with the fact, that she is now apparently unwilling to know whether they are going to heaven or to hell. And when those who are unfriendly to religion have an opportunity of making such observations as these, they are decidedly injured, and established in their unreasonable opposition; while the people who have been reduced to this state of contempt and ridicule are depressed beyond measure. Under such circumstances, another revival is rendered next to impossible; and when a church, thus degraded, is determined to make the attempt, the members will publicly acknowledge that they ought to be eternally despised for their unfaithfulness. They will get up, one after another, in a crowded assembly, and implore the forgiveness of God, of their brethren, and of the world; and in order that they may establish their sincerity, and restore public confidence, they will labour for expressions of self-abasement; they will speak as though they had never been converted; they will repair to those benches which are denominated *anxious seats*; the pastor will follow them; and in this singular situation, they will exhort, and cry, and pray, till the spectators are literally confounded: such proceedings I have actually witnessed.

But suppose this feeling abate, and these individuals gradually assume their former character; what will they then do? How can they become excited and influential again? It will not do to tell the old story, and be seen again on the anxious seat: they will have to devise something original, their designs will have to be uncommonly deep, and their movements exceedingly judicious: they will have to become proverbial for their change of certain habits; and remain perfectly quiet, till the world has done speaking, and feels tired of ridiculing: they will have to spend months in endeavouring to know themselves and the nature of genuine religion—become humility itself, and be distinguished for knowledge as well as zeal, for stability *as well as love*. The past being buried as it were

in oblivion, and experience having made them wiser and better, they may, possibly, work up their feelings again, and relate their exercises with surprising effect, and so lay the foundation for even another revival: but these flights of feelings will also prove transient; and despondency, reproaches, and sorrows will return, and be felt more keenly than ever. Now since experience tells me, that those revival meetings often end in disappointment; since reason teaches me that they cannot succeed many times in a place; and since the good that they are occasionally the means of effecting, is secured at the expense of the dignity, influence, and subsequent enjoyment of the church; and at the expense, too, of much that is lovely and permanent in the character of pure religion; it is my decided opinion, that a mode of operation, vastly superior to this, must be originated before the gospel can triumph.

It is not my intention to degrade our American brethren: indeed, I cannot: I am not in possession of suitable facts. It is true some of them are peculiar, and exceedingly fond of noisy proceedings; but the majority are most excellent people; their ardent piety and enlightened zeal incline them to work steadily, and calculate their increase at the end of the year, and do it quietly. If, in compliance with custom, they appoint a protracted meeting, they conduct it with propriety; and they will not have another unless it can be held with perfect consistency. They plainly consider every-day plodding in religion far more difficult and important, than those extraordinary endeavours which only continue for a limited period.

The attempts which are made to establish revival meetings in England, are, no doubt, well intended; they appear to have originated in a wish to imitate the Americans; but it should be recollected that imitation is seldom advantageous; for what is obtained in this manner is mostly radically defective. Religion cannot be imported, neither can any plan prove serviceable if learned only from hearsay. Revival meetings may occasionally succeed among the Americans, because the system is their own, and is there almost universally understood and recognised. Besides, there are many towns in America in which there are neither chapels nor ministers; when, therefore, such places as these are visited by revivalists, powerful excitement is almost the necessary consequence.

Revival meetings then may do for America, but they will not do for England: the people here do not understand them, neither do they heartily approve them. Our country, too, has long been inhabited, and distinguished for religious institutions. Besides, it is said, "Six days shalt thou labour," and necessity makes many in England keep this commandment.

And, furthermore, the unconverted inhabitants of this country are hardened in proportion to the advantages they have misimproved, and are therefore far more likely to raise bitter persecution where revivals are attempted, than to feel willing to engage in them. But, perhaps, the secret is this: these meetings in England look like a burlesque; they appear like a body without a soul; or like an orator without originality. We cannot, therefore, expect people to be charmed and benefited by them; for the mind cannot be wrought upon by what is felt to be a farce, nor will God bless what is not pefectly sincere.

Novelty in religion is absurd, and its appearance in the worship of God is destructive. To Americans, revivalism seems ancient and real; but to Englishmen, it appears modern and visionary. The views and feelings, associated in the capacity of revivalists, would be discovered in such language as the following:—"Well! here we are, and what can we do? We had, perhaps, better be minding our shops and families; we have heard a great deal about revivals, but it is a chance if we see much. By-the-bye, if this meeting should continue many days, there are several here who won't have much to eat, by the time it closes. Poor folks! they would, no doubt, rather be at work, and endeavouring to pay their way; indeed, we all find enough to do to get along now-a-days: besides, we can't convert people; this is the Lord's work; it's true he works by means, but there's a time for all things; and if we are not succeeded on Sabbath-days, there's little reason to hope we shall be succeeded on week-days." Now, if I am not greatly mistaken, revival meetings in England would, in many instances, occasion very similar remarks to those anticipated. I therefore leave the reader to judge, how far such a mode of operation could be safely recommended. I think it should be confined to the interior of America, and even there, be considerably modified.

Instead, therefore, of proposing for adoption any part of the system, which I have thus briefly endeavoured to explain, I would advise an adherence to *ordinary services*; for these being evidently scriptural and reasonable, no new measures can be so well calculated to secure general satisfaction and prosperity. Only let station and talent be nicely adapted, the character of the churches be preserved *sacred* by union and discipline, the public sanctuary be rended pleasant, through the regular attendance of its friends and members; and we shall then have animated preachers, good congregations, delightful worship, heavenly influences, and a *revival* which will do honour to our country, commend our religion, and glorify the God of salvation.

Yours sincerely,

London, Dec. 20th, 1834. JOSEPH CLARKE.

DR. BEATTIE'S OPINION

OF THE

CHRISTIAN RELIGION.

"THE Christian Religion according to my creed, is a very simple thing, intelligible to the meanest capacity; and what, if we are at pains to join practice to knowledge, we may make ourselves acquainted with without turning over many books. It is the distinguished excellence of this religion that it is entirely popular and fitted, both in its doctrines and its evidences, to all conditions and capacities of reasonable creatures—a character which does not belong to any other religious or philosophical system that ever appeared in the world. I wonder to see so many men eminent both for their piety and for their capacity, labouring to make a *mystery* of this divine institution. If God vouchsafe to reveal himself to mankind, can we suppose that he chooses to do it in such a manner that none but the learned and contemplative can understand him? The generality of mankind can never, in any possible circumstances, have leisure or capacity for learning or profound contemplation. If, therefore, we make Christianity a mystery, we exclude the greater part of mankind from the knowledge of it; which is directly contrary to the intention of its author as is plain from his explicit and reiterated declarations. In a word, I am perfectly convinced, that an intimate acquaintance with the SCRIPTURE, particularly the Gospels, is all that is necessary to our accomplishment in true Christian knowledge. I have looked into some systems of theology, but I have never read one of them to an end, because I found I could never reap any instruction from them. To darken what is clear, by wrapping it up in a veil of system and science, was all the purpose that the best of them seems to me answer."

MILLENNIAL HARBINGER,

&c.

No. III. MAY 1, 1835. VOL. I.

MR. CAMPBELL'S PREFACE TO THE CHRISTIAN BAPTIST, VOL. II.

The priesthood of the East and West, or those who claim a *divine right* of teaching *authoritatively* the Christian religion, have been, and now are, sedulously at work, some in their weekly harangues, and others in their parochial visitations, showing to their good and loyal subjects the awful danger of reading the *Christian Baptist*. They express a great concern about the souls of their hearers, and the dangerous tendency of our feeble efforts to persuade the people to read, examine, and judge for themselves. But whence this alarm—this Demetrian cry of the church in danger? Do these divines sincerely believe that it will be injurious to the souls of their worshippers to read this work? If so, then they only prove how useless they have been to their hearers. Why have they not instructed their hearers better, and thus have rendered them superior to imposition? What would we think of a teacher of grammar or arithmetic, who, after spending seven, seventeen, or twenty-seven years in teaching his pupils those sciences, should afterwards express a great fear of their reading any treatise on those same sciences, which had for its object either the approbation or the reprobation of his instructions? Would he not, *ipso facto*, betray himself?

But however uncharitable it may appear, we sincerely believe that they are unwilling to have their authority

called in question, and fear the experiment of an effort to maintain it. The learned and unlearned clergy have always exhibited an eager desire to pass themselves off for ambassadors for Christ, or a sort of plenipotentiaries, whose preachings, prayers, and exhortations have a peculiar efficacy in heaven and earth, of which the prayers and exhortations of a Christian cobbler or a Christian maid-servant are divested. Now I am just such a simpleton as to believe that the preachings, prayers, and exhortations of sister Phœbe, the maid-servant of his Grace the Lord Archbishop of Canterbury, are possessed of as much *authority* and *efficacy* as those of her master. By *authority*, here, I mean just everything that the clergy claim to have peculiarly conferred on them from heaven. Such pretensions to authority, or a divine right to officiate as they do, are, no doubt, as useful to make the people fear them and pay them, as a mitre, a surplice, a cloven cap, or a sable gown is to a Popish priest, for all the wise and noble ends of his calling. But either the clergy possess an authority or a divine right to preach, pray, and exhort in public assemblies, on "the Sabbath day," which every other member of the religious community does not possess, or they do not. Now, if they do, it can be proven that they do; and if they do not, it can be proven that they do not. I have already pledged myself to the public to prove that they do not, whenever any of them attempt to prove that they do. And, I will add, that if I cannot prove, and satisfactorily too, to every umpire, that their pretensions, right, and authority to act as they do, is given them, *not from heaven*, but from men; then I will say that I can prove no point whatever. But how to reconcile their conduct to any correct prinoiples, religious or moral, I find not. If I had a piece of genuine gold, or a coin that I thought genuine, soon as its genuineness was called in question, I, being conscious that the more it was tested the brighter it would shine, would not fear to have it subjected to the severest scrutiny. But were I possessed of a base coin, or of a counterfeit bank bill, which I wished to be reputed genuine, I would endeavour (being a rogue) to pass it off amongst the ignorant and unsuspicious, and fearfully avoid examination. *The Protestant* clergy have, when it suited their interest,

laughed at the arrogant pretensions of the Papist clergy to *infallibility*. We view their pretensions to *authority* just in the same light.

The great body of the laity are so completely preached out of their common sense, that they cannot guess or conjecture how the Christian religion could exist without priests. And I believe it to be as difficult to persuade many of them that they could do much better without them, as it once was, or as it is now, to persuade the loyal subjects of an eastern monarch, that a nation could exist without a king and nobles at its head. The United States, however, has proved the fallacy of such doctrine; and the primitive Church, as well as many congregations of saints in modern times, have proved to those acquainted with their history, that either a learned or an unlearned clergy are now, and ever have been, the cause of all division, superstition, enthusiasm, and ignorance of the people.

These sentiments are, we know, obnoxious to the wrath and vengeance of this order; and woe awaits him that rises up against the Lord's anointed. Our remarks, puny and insignificant as the clergy view them, are honest, well meant, and above-board. Their efforts to defend themselves, strong, powerful, and valiant as they are, are in secret, by the fireside, or in the wooden box, where they think themselves protected from exposure and defeat. Two honest men, it is true, my friend Thomas G. Jones, and the reverend editor of the Pittsburgh Recorder, have *once*, but not *twice*, manfully lifted up their pen like a two-edged sword; but alas! for the honour of the cloth, it soon sought its scabbard. They cannot, either in honour to their own well meant efforts, nor to the sacredness of their calling, say I am so worthless and vile as to be unworthy of their notice. For why, then, have they noticed me at all? And were they as sacred as the Saviour of the world, and I as vile as the woman of Samaria, they would do well to remember that the former deigned to converse and reason with the latter. Or, if they are ambassadors of Heaven's Almighty King, and I as common as an Epicurean, a Stoic, or an idolatrous Lycaonian, they should remember that Paul, as great and as well an attested ambassador as they, disputed with Epicureans, Stoics, and Lycaonians. Or, if

they view me as an erring brother, as Paul did some in his time, they should be as open and as explicit as Paul, who, before them all, rebuked Peter to his face. It is true, indeed, that some of them have made me worse than any of these; for the president of a western college, who took it into his head that he was the eloquent orator noticed in a former number, to a friend who asked him his opinion of it and me, very laconically replied, "*He is the Devil.*" Supposing this were the case, and that Satan had actually appeared in human form, his serene highness, though marked D. D., should remember that the Saviour of the world rebutted the Devil with "*It is written,*" and not with saying "*You are the Devil.*"

I honestly confess that the popular clergy and their schemes appear to me fraught with mischief to the temporal and the eternal interests of men, and would anxiously wish to see them converted into useful members, or bishops, or deacons of the Christian Church. How has their influence spoiled the best gifts of Heaven to men! Civil liberty has always fallen beneath their sway—the inalienable rights of men have been wrested from their hands—and even the very margin of the Bible polluted with their inventions, their rabbinical dreams, and whimsical nonsense. The Bible cannot be disseminated without their appendages; and if children are taught to read in a Sunday school, their pockets must be filled with religious tracts, the object of which is either directly or indirectly to bring them under the domination of some creed or sect. Even the distribution of the Bible to the poor must be followed up with those *tracts*, as if the Bible dare not be trusted in the hands of a layman, without a priest or his representative at his elbow. It is on this account that I have, for some time, viewed both "Bible Societies" and "Sunday Schools" as a sort of recruiting establishments to fill up the ranks of those sects which take the lead in them. It is true that we rejoice to see the Bible spread, and the poor taught to read by those means, but notwithstanding this, we ought not, as we conceive, to suffer the policy of many engaged therein to pass unnoticed, or to refrain from putting those on their guard who are likely to be caught by "the sleight of men and cunning craftiness."

As we have in the first volume devoted a number of articles to the exposition of modern devices, we shall still continue true and faithful to the principles on which we have set out; and, in this volume, pay a little more attention to the primitive state of things than we have in the former. For while we would endeavour to unmask the clergy and their kingdom, we would wish to call the attention of our readers, occasionally at least, to the contemplation of that glorious superstructure built by the founder and his skilful architects, described in the New Testament.

We have only to assure every one who may read this work, that any article, written in proper style, by any person, clergyman or layman, in opposition to any sentiment we have expressed, shall be received with pleasure and correctly inserted. We will give every opportunity to our readers to judge for themselves; for we have never yet been afraid to publish the remarks of our warmest opposers; nor could we ever yet see the propriety of laying an embargo on the ears of those who hear us, lest they should be misled. We wish the exhortation of the Apostle to have its fullest latitude—"*Prove all things and hold fast that which is good.*" And as both the Old and New Testament wise men teach us to answer different persons in a different style, for reasons there assigned, so we shall ever discriminate betwixt those "of whom we ought to make a difference," the interested and the disinterested errorist. We hope ever to manifest that *good will* is our motive, and *truth* our object.

A. C.

CONFESSION UNTO SALVATION.

[*From the Millennial Harbinger, Vol. I.*]

The moderns talk about "head knowledge" and "heart religion"—"believing with the head," and "believing with the heart." Let me say, once for all, that I value not, and will never plead for, any thing under the name of religion, which does not influence the head, the heart, the tongue, the lips, the hands, the feet—the whole body, soul, and spirit. The blessed Gospel is not believed, is not received, is not obeyed, when the heart is not purified, the under-

standing enlightened, the conscience purged from dead works to serve the living God.

The end, object, and consummation of the Gospel is "LOVE from a *pure heart*, from a *good conscience*, and from *faith unfeigned*." But I am religiously opposed to all such foolish speculations about faith or belief which make faith consist in any thing else, more or less, than the persuasion that the Gospel is true. Those who distinguish between the *head* and the *heart*, between *assent* and *approbation*, usually quote the following sentence from the Epistle to the Romans, chap. x. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The sophism which they impose upon themselves and followers in this citation, is easily detected when we observe, that, while they contrast the *head* and the *heart*, Paul contrasts the *lips* and the *heart*. This is quite natural, rational, and common. Men's lips and hearts do not always agree. They often profess to love with their lips while their hearts are filled with hatred. The lips and hearts of all true Christians agree: "As he thinketh in his heart, so doth he truth express." To apply the words of Paul to the head, is to offer violence to them, and to make the sacred writings of non-effect.

To *confess with the lips* is quite another thing from *believing with the head*. It is different, too, from sincerely believing. The "*unfeigned* faith" is the faith of the heart. But the contrast is between faith and confession—righteousness and salvation. Faith and righteousness are now connected—some way connected under the Christian economy; so are confession and salvation.

Now, among the commentators and sermonisers of the day, I know of none who has drawn the contrast which Paul draws here, or who marks with any sort of precision the difference here laid down: "With the heart man believes unto righteousness, and with the lips confession is made unto salvation." To confess unto salvation is different from believing unto righteousness. In whatever way we understand the phrase "*unto righteousness*," either as the effect or concomitant of believing, in the same manner we must understand the phrase "*unto salvation;*" for the *phraseology* and the contrast establish the same connexion

between confession and salvation that there is between belief and righteousness. God bestows righteousness upon faith, and salvation upon confession. It is an act of pure favour to impute or count to a man belief for righteousness. But he did so with Father Abraham, and he has promised to do so with all his children. Under the Christian economy he connects salvation with confession. It is an act of favour to treat a man as though he were righteous when he believes; and it is a similar act of favour to bestow salvation upon a person the instant he confesses Christ.

I know that the actual enjoyment of salvation in this life is a different thing from the actual enjoyment of the perfect and eternal salvation consequent upon the resurrection of the body. No man is made perfect until he attains to the resurrection of the just. As the kingdom of Jesus in this world differs from the everlasting kingdom of glory, so the salvation of the soul here and the salvation of soul and body at the resurrection from the dead, materially differ from each other. We are saved here when we confess Christ, and we shall be saved hereafter when Christ confesses us before his Father and the holy angels.

Salvation is a term used with much latitude in sacred and common writings. Israel were saved when they crossed the Red Sea; that is, they were then delivered from the power of their enemies. Their marching through the Red Sea was called the salvation of God; so every deliverance from danger has been called a salvation. But in the New Testament, besides the ordinary applications of the term, it is applied to denote pardon of sin, or deliverance of the mind from guilt, and the purification of the heart from the pollution and dominion of sin; and also for the future and eternal salvation of the whole man from every trace and every consequence of sin. "Now," says Paul, "is our salvation nearer than when we believed."

It was testified of John by the Holy Spirit, that he was to prepare the way of the Lord by giving knowledge of salvation through the forgiveness of sins. The salvation which all men enjoy under the government of Jesus Christ in this present world, is a salvation from the guilt, pollution, and dominion of sin. Hence Jesus saves *his people*—those under his government—from their sins. Hence

in the sacred writings all who are now pardoned are said to be saved. The Lord daily added to the congregation, says Luke, THE SAVED—those who had been baptised into Christ.

To be saved is to be pardoned, to be brought under the sceptre of Jesus. Hence all who believed and were baptised were said to be saved, because Christ had declared they should be saved. The *confession with the lips*, or the public profession of the faith, was made at baptism. Hence the connexion between this confession and salvation.

Public acts, or public professions, were called *the confessing* of Christ in the apostolic age. Jesus himself witnessed a good confession before Pontius Pilate; and the martyrs were originally called "confessors of Christ" by way of eminence, because the public profession of him before the tribunals so resembled the good confession of Jesus before Pontius Pilate as to obtain for them this honourable title. But the first public act of a disciple by which he openly and formally puts on Christ is emphatically *to confess Christ;* and because it was the immediate fruit of faith, Paul, in speaking of our entering into the enjoyment of salvation, declared that as God bestowed righteousness through faith, so under the reign of his Son, he bestows salvation through confession. So that now, under the reign of favour, it is the institution of Heaven that faith and righteousness, confession and salvation, shall be inseparably connected. "With the heart man now believeth unto righteousness, and with the mouth confession is made unto salvation." So that, saith the same authority, "if you shall confess with your mouth the Lord Jesus, and believe in your heart that God has raised him from the dead, you shall be saved."

Thus our souls are saved, and thus are we prepared for the salvation to be revealed at the last day. The salvation then to be disclosed is not the pardon of sin or the purification of the heart; these were but *preparatives* for it; but then we shall be made like unto the Son of God, conformed to his image as exactly as we have been conformed to the image of our common father Adam. "The redemption of our bodies" from the power of the grave, and *the transformation* of these bodies into spiritual, incor-

ruptible, and immortal bodies, will be the ultimate triumph of the Saviour and of his disciples. He has become the King eternal, immortal, and invisible; he alone has the gift of immortality, and he alone can bestow immortality upon mortal man.

To this ultimate and eternal salvation Christians turn your eyes. It is nearer to you now than when you first believed and confessed the Lord. Imitate Paul, who was willing to do anything, suffer anything, sacrifice everything, that he might, "by any means, attain to the resurrection of the dead." This glorious resurrection is promised to all them who obey the great Captain of Salvation, and to none else: for he became the author of eternal salvation to all them, and to them *only, who obey him*—not only once, but to the end. The prize of immortal glory in the presence of God, the crown of righteousness and life, is that which none but the courageous, persevering, and triumphant, can lay hold on. As we sincerely believe that God has raised Jesus from the dead, and have confessed him before men unto salvation; as we have begun well, "let us hold fast our begun confidence and our boasted hope unshaken to the end." Let us so run that we may obtain this most glorious prize. A. C.

RELIGIOUS CONTROVERSY.

[*From the Millennial Harbinger, Vol. I.*]

Many good men, whose whole lives have been one continued struggle with themselves, one continued warfare against error and iniquity, have reprobated religious controversy as a great and manifold evil to the combatants and to society. Although engaged in a real controversy they knew it not; but supposed that they only were controversialists who were in debates and discussions often. Had they reflected but a moment, they would have discovered that no man can be a good man who does not oppose error and immorality in himself, his family, his neighbourhood, and in society as far as he can reach, and that he cannot oppose it successfully only by argument, or, as some would say, by word and deed—by precept and by example.

There can be no improvement without controversy. Improvement requires and presupposes change; change is innovation, and innovation always has elicited opposition, and that is what constitutes the essentials of controversy. Every man who reforms his own life has a controversy with himself; and, therefore, no man who has not always been perfect, and always been in company with perfect society, can be a good man without controversy. This being conceded, (and who can refuse to concede it?) it follows that whensoever society, religious or political, falls into error, or rather, so long as it is imperfect, it is the duty of all who have any talent or ability to oppose error, moral or political, who have intelligence to distinguish, and utterance to express, truth and goodness, to lift up a standard against it, and to panoply themselves for the combat.

But yet, plain and obvious as the preceding remarks may be, many will contend that religious controversy, oral or written, is incompatible with the pacific and contemplative character of the genuine Christian, and promotive of strifes, tumults, and factions in society, destructive of true piety towards God and of benevolence towards man. This is a prejudice arising from the abuses of controversy. Admit for a moment that it were so, and what would be the consequence? It would unsaint and unchristianise every distinguished Patriarch, Jew, and Christian enrolled in the sacred annals of the world. For who of the Bible's great and good men was not engaged in religious controversy? To go no farther back than the Jewish lawgiver, I ask, what was his character? I need not specify. Whenever it was necessary, all—yes, all the renowned men of antiquity were religious controversialists. Moses long contended with the Egyptian magi. He overcame Jannes and Jambres too. Elijah encountered the prophets of Baal. Job long debated with the princes of Edom. The Jewish prophets and the idolatrous Kings of Israel waged a long and arduous controversy. John the Harbinger, and the Scribes and Pharisees, met in conflict. Jesus, and the Rabbis, and the Priesthood, long debated. The Apostles and the Sanhedrim; the Evangelists and the Doctors of Divinity; Paul and the Sceptics engaged in many a con-

flict; and even Michael fought in "wordy debate" with the Devil about the body of Moses; yet who was more meek than Moses—more zealous for God than Elijah—more patient than Job—more devout than Paul—more benevolent than John?

If there were no error in principle or practice, then controversy, which is only another name for opposition to error, real or supposed, would be unnecessary. If it were lawful, or if it were benevolent, to make a truce with error, then opposition to it would be both unjust and unkind. If error were innocent and harmless, then we might permit it to find its own quietus, or to immortalise itself. But so long as it is confessed that error is more or less injurious to the welfare of society, individually and collectively considered, then no man can be considered benevolent who does not set his face against it. In proportion as a person is intelligent and benevolent, he will be controversial if error exists around him. Hence the Prince of Peace never sheathed the sword of the Spirit while he lived. He drew it on the banks of the Jordan and threw the scabbard away.

We have only to ask how we inherit so many blessings, religious and political, contrasted with our ancestors some five hundred years ago, to ascertain of what use controversy has been, and how much we are indebted to it. All was silent and peaceful as the grave under the gloomy sceptre of Roman Pontiffs, under the despotic sway of the Roman hierarchy, until Luther opened the war. The Roman priesthood denounced the "ruinous errors" and "damnable heresies" of Luther, the "*deadly influence*" of the tongue and pen of the heresiarch; but they fasted, and prayed, and denounced in vain. No crocodile tears "over the souls of men;" no religious penances for "the Church in danger;" no invocation of "all who loved Zion;" no holy co-operation of "the friends of evangelical principles," could check the career of this reforming Hercules. Bulls of excommunication assailed him as stubble would Leviathan in the deep. "He feared no discipline of human hands." All was impotent and unavailing. The fire then kindled, though oft suppressed, yet burns.

The controversy begun by Luther, not only maimed the

power of the Roman hierarchy, but also impaired the arm of political despotism. The *crown*, as well as the *mitre*, was jeopardised and desecrated by his herculean pen. From the controversy about the *rights of Christians* arose the controversy about the *rights of men*. Every blow inflicted upon ecclesiastical despotism was felt by the political tyrants.

Religious controversy has enlightened the world. It gave new vigour to the mind; and the era of the Reformation was the era of the revival of literature. It has enlightened men upon all subjects—in all the arts and sciences—in all things philosophic, literary, moral, political. It was the tongue and pen of controversy which developed the true solar system—laid the foundation for the American revolution—abolished the slave trade—and which has so far disenthralled the human mind from the shackles of superstition. Locke and Sidney, Milton and Newton, were all controversialists and reformers, philosophers, literary, religious, and political. Truth and liberty, both religious and political, are the first fruits of well-directed controversy. Peace and eternal bliss will be the "harvest home." Let the opponents of controversy, or they who *controvert controversy*, remember, that had there been no controversy, neither the Jewish nor the Christian religion could have ever been established; nor had it ceased could the Reformation have ever been achieved. It has been the parent of almost all the social blessings which we enjoy.

If, indeed, all mankind were equally in love with truth, equally rational, equally intelligent, and equally disinterested, we might have only to propose a change for the better, and all would embrace it. But just the reverse of this is the true history of society. He is but little experienced in the human heart—he knows but little of the world, who imagines that what appears clear, wise, and useful to *him* appears so to *all*; or that it is only necessary to support truth and goodness by unanswerable arguments, to render them universally triumphant. The more clearly and forcibly an unpopular truth is argued, the greater will be the dislike to it by all who are interested in representing it to be an error. Melancthon was for a time the subject *of an illusion* of this sort. He once told Luther that so

clear were his apprehensions, so deep his convictions, and so forcible his arguments, that he could soon convince all Germany of the truth of the Reformation principles. He became an itinerant, and commenced a campaign against the priesthood. On returning from his tour, Luther said to him, "Well, Melancthon, what speed?" "Alas!" replied the young reformer, "old Adam is too strong for young Melancthon."

A little experience will convince the most astute that the clearness and force of argument will not subdue opposition. It very frequently provokes the greater resentment. The adversaries of the Messiah are proof of this. So were the aristocrats in the late Virginia Convention. Orpheus could, by his music, as easily have caused the oaks to follow him, as could the Republicans, by their arguments and demonstrations, have caused the oligarchs in power to consent to extend equal rights and immunities to the proscribed castes in this commonwealth.

When error has but a single ally in the corruptions of the human heart, it is very formidable; but how strong when pride, passion, and interest become its auxiliaries! To overcome these, reason and logic must be strong indeed, and rhetoric most persuasive. Pride, ambition, and selfishness, are all powerful allies of error. Hence double, triple, and quadruple the evidence necessary to *convert* a layman, will not *convince* a priest. The pride of the understanding is the most invincible of all sorts of pride, and more especially when religion is the problem. A bigoted sceptic, a prejudiced sectary, and an interested priest, are more without the pale of reason, are more beyond the reach of controversy, than the errorists of any other school. But while error lives, and falsehood has an auxiliary upon earth, controversy will be necessary, and argument indispensable.

When controversy proceeds from benevolence it will be more successful and less injurious to the comfort of them who are engaged in it. But when argument and debate are dictated by resentment, prompted by pride, or controlled by the lust of power, the hearts of the combatants must be polluted, and their passions inflamed. The wrath of man never did, and it never can, effect the righteousness which God requires, nor can it promote the happiness *of man. When we love* truth for its own sake, and when

our efforts to maintain it proceed from brotherly kindness and love to all men, then we shall plead its cause with force and with success; and then, and then only, shall we be sanctified and blessed in the work. But a controversy for opinion, or for truth, instituted by vanity, by the pride of understanding, or the lust of power, will pollute the heart, aggravate the passions, sour the temper, and terminate in vain jangling. But because it has been *abused* shall we desist from the *use* of it? This would be to make a covenant with death, and an agreement with destruction. This would be to live in vain, and to die without honour. This would be to depart from the example of the Confessors, Martyrs, and Apostles of Jesus, and to renounce our allegiance to the King eternal, immortal, and invisible. For so long as error in principle and in practice exists, so long will it be the duty and the felicity of the intelligent and the good to oppose it: and as long as there are conflicting creeds, sects, and divisions among religionists, so long will it be our duty to contend for the faith once delivered to the saints.

But never was there so much need to study the "*suaviter in modo*," and the "*fortiter in re*," amiability in the manner, and firmness in the purpose, as in the defence of truth. We must conciliate the passions, while we besiege the understanding. We are not to suppose all our opponents to be knaves and impostors, to be interested and obstinate. We must remember that in this world of weakness and of error the good and the virtuous are often found enlisted under the banners of error. There are honest differences of opinion, and men equally sincere and virtuous on both sides of every question. This must never be lost sight of. It is, nevertheless, true that our great models, the Prophets and Apostles—nay, the Saviour himself—though often mild as the genial influence of Spring, were sometimes severe and surly as the Winter's blast. At one time, and amidst one class of opponents, they were as gentle as the balmy zephyrs on beds of violets; at another time, and amidst other opponents, they were like the mountain storm roaring through the cliffs. Soft and persuasive were their words and arguments to those who appeared honest in their convictions, but severe and tart were their reproofs to such as appeared obstinate in error.

Hence Paul, who instructed his son Timothy to imitate him in all things, admonished him to instruct some opponents "with all meekness," and "sharply to rebuke and confute others." So did Peter and Jude in their epistles. "Make a difference," says Jude, "between those who are complainers, who walk according to their own lusts, whose mouths speak great swelling words, and admire men's persons for the sake of gain;" have compassion upon other errorists; "save them with fear, hating the garments spotted with the pollutions of the flesh." No man spoke more severely of certain teachers than Peter in his second epistle. We must, in all our controversies, make the same differences. When we find persons, like Balaam, obstinately intent on covetous courses, for the sake of others we must not spare them. But courtesy and benevolence will be our best guides; and a good example will often achieve more than a thousand arguments.

To your posts, then, O Israel! Remember you have enlisted not for *six months*, like some of our sectarian militia; but you have vowed allegiance *during the war*. "Fight the good fight of faith." Keep your eyes upon the Captain; and when the conflict is over he will cover you with laurels which will never wither, and bestow upon you a crown of righteousness which fadeth not away. A. C.

THE CHRISTIAN RELIGION.

[*From the Christian Baptist, Vol. I.*]

THE CLERGY.—NO. I.

No class or order of men that ever appeared on earth have obtained so much influence, or acquired so complete an ascendancy over the human mind, as the Clergy. The Christian Clergy have exercised, for about fifteen hundred years, a sovereign dominion over the Bible, the consciences, and the religious sentiments of all nations professing Christianity. Even Kings and Emperors bowed with deference to their authority, acknowledging their supremacy, and not daring to wield the sceptre until consecrated and crowned by a minister of religion. Though vials of wrath have

been poured from Heaven upon the kingdom of the Clergy; though many of them have gnawed their tongues and bit their lips with pain at the loss of their former magnificent and mighty sway—yet, still their dominion, though much impaired, exists to an alarming extent, and their eagerness to have an unrivalled controul over the public sentiment in all religious affairs remains unabated. Behold the arrogance of their claims! and the peerless haughtiness of their pretensions! They have said, and of them many still say, they have an exclusive right, an *official* right, to affix the proper interpretation to the Scriptures; to expound them in public assemblies, insomuch that it would be presumptuous in a layman to attempt to exercise any of those functions which they have assumed. They must "*Christen*" the new born infant; they must catechise and confirm the tender stripling; they must celebrate the rites of matrimony; they must dispense all ordinances in religion; they must attend the corpse to its grave, preach a funeral sermon, and consecrate the very ground on which it is laid. This dominion they at first obtained by slow degrees, but from its great antiquity and general prevalence it is almost universally acquiesced in, approved, yea, even admired by the devout community. From this dominion over the feelings and consciences of mankind, it was not difficult to slide the hand into the purse of the superstitious. The most artful, and, indeed, the most effectual way, to get a hold of the purse, is to get a hold of the conscience. The deeper the impression is made on the one, the deeper the draft on the other. Thus it came to pass that the Clergy obtained worldly establishments, enriched themselves, and became an order as powerful in the State as in the Church. The history of France before the Revolution, and of Spain until the establishment of the Constitution and the Cortes, is a convincing proof of the truth of these positions. Niles, in his *Weekly Register*, informs us, that in Spain before the Revolution, "the number of secular clergy, monks, and friars, &c., was 148,242. Nuns and religious women, 32,000—total, 180,242. These persons occupied 3000 convents." "The property," adds the same writer, "belonging to the clergy, in lands and buildings, amounted to the *enormous sum of eight hundred and twenty-nine millions of*

dollars! exclusive of tithes and various other taxes and dues."

In the kingdom of the Clergy there are many ranks and degrees, as respects influence, authority, wealth, and dignity. From the haughty Pontiff that sits upon the throne of an imaginary St. Peter, down to the poor Curate that sells his fifty-two sermons per annum, for a starving advance of twenty per cent. on the first cost; what a diversity of rank, of authority, of wealth, and dignity!! Perhaps it may be said that the kingdom of the Clergy was designed to bear a resemblance to the kingdom of nature, which exhibits an endless variety, that it may please, delight, and instruct us. Thus, from the mighty elephant down to the oyster that clings to its native rock, what a variety! And from the gorgeous majesty and wide dominion of his holiness, down to the humble class-leader, marching at the head of twelve "candidates for immortality," what a diversity! But with all this diversity, what a unity of spirit, of aim, and of pursuit! The class-leader would become a local preacher; the local preacher a circuit-rider; the circuit-rider a presiding elder; and the presiding elder a bishop. Then the highest round of the ladder is possessed. No further exaltation; no higher preferment in one province of the kingdom of the Clergy. But in another province of the same kingdom, there is a greater diversity of gifts, honours, and emoluments; but still the spirit, and temper, and aim, are one and the same. The Bishop is an inferior dignitary in another province of this realm; he views with envious eyes the superior dignity of the Lord Archbishop, and when promoted to this honour, his ambition is circumscribed by his circumstances. Every member, then, of this kingdom of priests is aiming for one and the same object; and though in other provinces, the ranks may be fewer, and the honours less, the desires, and aims, and pursuits of the priesthood are specifically the same. To say that every individual of this nation of Clergy is actuated by such motives, and such only, is very far from our intention. There have been good and pious Kings, and there are good and pious clergy. Yet we confess it is much easier to be a good and pious King, than a good and pious clergyman. There are, in the Christian religion, constitutional principles that

must be trampled upon, before a man becomes a priest; but none that impede his advancement to the throne as a President or as a King. The exceptions to the general spirit and aim of the Clergy, are, however, so few, that we may safely ascribe to them, as an order of men, the above views, aims, and pursuits.

But to descend from general to particular remarks on the kingdom of the Clergy, let us inquire how they came to invest themselves with such authority and dominion? If we mistake not, they acquired their authority and dominion by the use of two grand means; the first is that of an alleged special call of God to what is commonly called the work of the ministry; the other, the necessity of a consociation of these *called ones*, for the better administration of their government, and the securing what were called the interests of the Church. Many sermons have been delivered on the necessity and importance of a special call to the ministry, on the necessity and importance of the confederation of the ministry, in the form of general councils, synods, assemblies, associations, and conferences, in order to their securing the interests of religion, which seem so completely identified with the interests of the Clergy, that many have been tempted to think that the phrase, "*the interests of religion*," means the interests of the clergy.

Now, although I feel myself as able to demonstrate and prove that both the one and the other of these positions are false, as I am to prove that there is a God, the Creator of Heaven and earth; yet, I cheerfully admit that there are now, and there were formerly, many good men who have advocated the necessity, and expatiated on the importance, of a *special call of the Holy Spirit* to the work of teaching the Christian religion, and also, who have earnestly contended for that confederation of the ministers of religion as above stated. Nay, that many good and eminent men have really thought such things indispensable to the promotion of Christianity. But shall we be deterred from examining any principle because good and great men have espoused it? Nay, verily! Should we adopt this course all examination of principle is at an end. We shall then venture to ask one of these *called ones* to furnish us with *the evidences* of his having been specially called by the

Holy Spirit, to the preaching and teaching of the Christian religion. The purposes to be answered by such a call, it is replied, render it necessary. What then are the purposes to be answered by such a call? It is answered, that they are two; first, the qualification of the preacher himself; and, secondly, the regard to be paid to the instructions which he communicates. Doubtless, then, it is necessary that the call be evidenced to those to whom he is sent. For if the instructions are the more to be regarded because of the preacher's call by the Holy Spirit, it is absolutely necessary that his call be well authenticated that his instructions may be well received. It must either be criminal or not criminal to disregard the instructions of a teacher of the Christian religion. On the supposition of its being criminal, the criminality must arise from the neglect or despite of his authority to instruct; but his authority to instruct must be rendered apparent and manifest before it is criminal to neglect or despise it; therefore, it is necessary that he demonstrate his authority, to render it criminal to neglect or despise his instructions. How then does he demonstrate his authority? By producing a licence, or a certificate, from Papists, Episcopalians, Presbyterians, Methodists, or Baptists, that they considered him competent and authorised to preach and teach Christianity. Does this prove that he is called of God? No, assuredly; for then God calls men to preach different gospels, and to teach different kinds of Christianity!! This will not satisfy the conscientious. Will his saying or his swearing that he is moved by the Holy Spirit to preach and teach Christianity prove that he is so moved? No; for many have thought that they were so moved, who afterwards declared and exhibited that they were mistaken. And many have said that they were so moved by the Holy Spirit, who were conscious at the moment that they were not so moved, but sought the office for filthy lucre's sake. Nothing of this kind will be admitted as evidence that any man is specially moved by the Holy Spirit to preach or teach the Christian religion. Neither a licence from any established sect, nor his own saying or swearing that he is specially moved by the Holy Spirit to the preaching or teaching of the Christian religion, is a proof sufficient to

render it criminal in any to neglect or despise his instructions. Nothing short of divine attestations or miracles can evince that any man is especially called of the Spirit of God to instruct us in the Christian religion. Can those who say they are moved by the Holy Spirit to teach the Christian religion, produce this sort of evidence? No, no. It is, then, in vain to say they are so moved. Who is called to believe any thing without evidence? Does God command any man to believe without evidence? No, most assuredly. When, then, I hear a modern preacher, either with or without his diploma in his pocket, saying that he is an ambassador of Christ, sent of God to preach the Gospel, moved by the Holy Ghost to take upon him the work of the ministry, I ask him to work a miracle, or afford some divine attestation of his being such a character. If he cannot do this, I mark him down as a knave or an enthusiast; consequently, an impostor, either intentionally or unintentionally.

The Lord, we are told, called twelve men of the Jews during his life time, to be eye and ear witnesses of all that he said and did. These he afterwards called to be Apostles, or ambassadors, or ministers of the New Testament, as they are equally distinguished by any of these names or titles of office. These he *called*, by his *own voice*, and *qualified* them to preach and teach *infallibly* the whole scope of their commission. Their instructions always extended to their commission. In other words, their instructions or qualifications and their commission were co-extensive. In their first call and commission they were sent only to the lost sheep of the house of Israel, and were commanded to announce the approaching reign, saying, "Repent, for the kingdom of Heaven is at hand." And to despise or neglect their instruction was criminal in the highest degree. He that despised them, despised him that sent them. But this could not have been the case, had they had no means of convincing their hearers that they were so called and sent. For this purpose they healed the sick, they cast out demons, they cleansed the lepers, they raised the dead; and as they received these powers without money or price, they freely, without money or price, imparted their benefits. In their second commission, and in the special commission of *Peter to open* the door of faith to the Gentiles, as "*the keys*"

had been committed to him; and in the *call* of Saul of Tarsus to become an Apostle to, and a preacher and a teacher of the truth among, the Gentiles, the same circumstances accompanied their call. A voice was heard, the gift of wisdom, the gift of knowledge, the gift of utterance, and the gift of working miracles, were communicated and exhibited. It is evident that all that were called to the work of the ministry by God or by his Spirit, possessed every thing that has been contemplated as necessary in the antecedent remarks. When other persons called in question Paul's call to the work of the ministry, or to become an ambassador of Christ, how did he contend for it? By referring to the wonders he had wrought, as well as to the labours he had endured. See 2 Cor. xii. 12. "Truly," says he, "the signs of an Apostle were fully wrought among you with all patience; by signs, and wonders, and powers." Again he tells them, chap. xiii. 6. "But I trust when I make you a visit, that ye shall know that we are not *without proof*"—"of Christ's speaking by me."

From these premises we may conclude, that every one moved by the Holy Spirit, or specially called to the preaching or teaching of Christianity, is possessed of these three requisites—1st. He has heard the voice of God calling him. 2d. He is qualified to speak infallibly. 3d. He is capable of confirming his testimony by divine attestations, or by the working of miracles. Every ambassador of Christ, mentioned in the New Testament, possessed these three requisites. It is absurd, vain, and presumptuous for any now to call themselves ambassadors of Christ, or to say that they are specially called to the ministry of the New Testament who possess not these three essential attributes of the *called ministers of the New Testament.*

But some, unable to resist the evidence of the preceding facts and reasons, will exclaim, What! have we no men among us *called and sent of God?* Stop, my friend. What use have we for such men? Do we need any new message from the skies? No. Divine messages require divine messengers. If there be no need of a new message from God, or a new revelation of the Spirit, then there is no need of new ambassadors, of new revealers, or new prophets. If the message of the twelve Apostles, or if the

revelation of the New Testament is incomplete, is imperfect, is inadequate, then we have need of a new message and new messengers from the skies. But, until some bold genius undertakes to prove that there is need for a new revelation or a new message from God, we shall fearlessly declare, that, while we have the writings of the four Evangelists, the writings of Paul, of Peter, of James, of Jude, and John, we want no new message from the skies—no ambassadors from Christ. In short, there is no *need* to have men among us professing to be "*called and sent of God.*" In the natural world we might as reasonably look for, and expect a new sun, a new moon, and new stars, as in the kingdom of Christ to expect new ambassadors, new messages from God, new revelations of the Spirit. On this subject we have much to say, but in the mean time we shall simply add, to prevent misapprehensions, that, as we have a revelation developing all the mysteries of the love and benevolence of God towards sinners through Christ, a revelation clear, simple, full, and complete, it is the duty of every one who acknowledges it to be such, to devote his mind to it and study it for himself.

Amongst those who believe and understand the Christian religion there are individuals called, in the subordinate sense of the phrase, to sundry good works, of much profit to men. Those that are rich in this world, professing the faith, are called by the *word of God, written and read of all men*, to communicate of their substance to the wants of the poor—to be ready to distribute—to be willing to communicate to the wants of the brotherhood, and to the wants of others. When a brother in distress appears in the presence of a brother rich in this world, the brother of high degree is called by the word of God, and the providence of God, or the circumstances of the case call upon him to put his hand into his pocket and to communicate to his distress. Just in the same sense, a brother who is well instructed into the doctrine of the kingdom of Heaven, who has attained to the full assurance of understanding what Paul, and Peter, and James, and John, and the other writers of the New Testament have taught concerning the way of life and salvation; when he finds persons ignorant *or unbelieving*, either in public or private, is called *by the*

word of God, and the circumstances of the case, to teach and preach Christ, or to show the things that the ambassadors have taught and authenticated; these things he may urge on *their authority who confirmed their testimony with signs and wonders*. And as it would be absurd and vain for the rich man to say that he was *specially called* and *sent* of God, or moved by the Spirit of God to give alms, so it would be absurd and vain for the person possessed of the knowledge of the New Testament, to say that he was *moved* by the Holy Spirit, or *specially called* by its operations and *sent* of God to preach.

There is yet another fact to which we would advert, viz. that when there is a voluntary association of any number of disciples of Christ, met in any one place to attend to the duties and privileges of a church, should they call any one of their *own* number who possesses the qualifications belonging to the bishop or overseer laid down by the Holy Spirit in the written word, and should they appoint him to office, as the Holy Spirit has taught them in the same written word—then it may be said to such a person, "Take heed to yourself and to the flock over which the Holy Spirit has made you overseer." But this bishop, of whom we have now spoken, is neither priest, ambassador, minister of religion, clergyman, nor a reverend divine, but simply one that has the oversight of one voluntary society, who, when he leaves that society, has no office in any other in consequence of his being an officer in that. His discharge of the work of a bishop is limited by, and confined to, the particular congregation which appointed him to office. If he should travel abroad and visit another congregation, even of the same views with that of which he was or is bishop, he is then no bishop—he is then in the capacity of an unofficial disciple. To suppose the contrary is to constitute different orders of men, or to divide the Church into the common classes of clergy and laity, than which nothing is more essentially opposite to the genius and spirit of Christianity. We have seen some bishops, ignorant of the nature of the office, acting very much out of character, placing themselves in the bishop's office, in a church which they might occasionally visit, and assuming to act officially in an assembly over which they had no

bishopric. They acted as absurdly and as unconstitutionally as the President of the United States would do, if, when on a visit to London, he should enter the English Parliament and place himself on the throne, either *solus*, or in conjunction with his Majesty George IV., and that, forsooth, because he is or was President of the United States. But of this more afterwards. In the mean time we conclude that one of those means used to exalt the Clergy to dominion over the faith, over the consciences, and over the persons of men, by teaching the people to consider them as specially called and moved by the Holy Spirit, and sent to assume the office of ambassadors of Christ, or ministers of the Christian religion, is a scheme unwarranted of God, founded on pride, ignorance, ambition, and impiety, and, as such, ought to be opposed and exposed by all them that love our Lord Jesus Christ in sincerity. A. C.

AN EPISCOPALIAN WITNESS AGAINST CATECHISMS.

[*From the Millennial Harbinger, Vol. I.*]

It is remarkable that the most evangelical paper published in the city of Philadelphia, should be conducted and edited by an Episcopalian. I speak of the popular papers of that city. The *Philadelphia Recorder*, though an Episcopalian publication, and though much in the spirit of this age, is, nevertheless, not only distinguished by the ability of its editor, the Rev. B. B. Smith, but by a much clearer intelligence in the Christian Revelation than any other paper issued in that city which we are accustomed to peruse. It is true that the piece extracted below is an extract from a correspondent in that paper, but yet the editor essentially agrees with the following well written remarks upon *catechisms*, which, in our judgment, equally apply to creeds. The Church of England, although the least reformed from Popery in the pomp and pageantry of form, has produced as large a host, as powerful a host, as brilliant a host of erudite, pious, and evangelical men, as any sect in Christendom of the same age; and even now, although far degenerated from the spirit and power of Christianity, and far fallen from what she once was, still there appears in that community, once in a *jubilee, a man* who has more manly views of the Christian in-

stitution, and more scriptural apprehensions of the import of the good confession witnessed before Pontius Pilate, than we are accustomed to find in other sects under the influence of a more paralysing system. Indeed, "I have not found so great faith: no, not in Israel." A. CAMPBELL.

ON CATECHISMS.

MR. EDITOR—There is no peculiarity of the present age which a reflecting Christian will contemplate with greater pleasure than that distinguishing confidence in the Holy Scriptures which it generally reveals. Our Bible Society has almost realised the miracle of Pentecost; and a National Bible *Class* Society has been formed, the principal object of which is, I believe, to induce every Christian shepherd to lead the younger portion of his charge (*spem gregis*) into these green pastures of salvation. I cannot help thinking, however, that we are in danger of being betrayed into a departure from this characteristic principle of the times in which we live by the numberless little catechetical pamphlets, of all sorts and sizes, and suited to every age, that are constantly issuing from the press. It seems to me that I have met with a half dozen of them amongst the publications of a single society. Now I confess that I look upon all these anomalous little productions with suspicion. I am afraid that they will make our children content to receive their religion at second-hand. Why should we lead them from the fountain of living waters to broken cisterns hewn out by mortal hands? Why should we exchange the broad canal of revelation, with its copious streams and its unpolluted channel, for any of the little *conduit pipes*, which men have manufactured (defiled as they too often are with the feculence of human infirmity, and contracted to the dimensions of human prejudice) when our object is to convey to the hundreds and thousands of "babes in Christ," that the Church carries in her arms, "the sincere milk of the word?" Why should a Christian pastor present a bucketfull to his thirsty flock at the very time that, in imitation of the Chief Shepherd, he is, or ought to be, conducting them along the verdant margin of a bottomless and boundless sea, by whose "still waters" *they* may be securely refreshed?

Ah! Sir, I am afraid of this rising disposition to make the word of man supersede the word of God. It looks too much like an attempt to substitute the priest for the Divinity. It is too near akin to that singular delusion (an honest one I believe in my heart) which would prohibit the Scriptures from going out in their mission of mercy unless the Prayer-Book can go along with them to explain their meaning, and prevent them from leading the people into error.

Religious formularies should, I think, be principally intended, not for instruction, but defence; not to inculcate opinions, but to exclude them; not to convey truth, but to keep out error; not to enlighten the ignorance of children, but to restrain the licentious learning of philosophers. This is their peculiar province; when carried beyond this, there is a danger of making them take the place of that which is the best because the appointed vehicle of religious knowledge. The sacred volume, while it contains nourishment for the intellect of an angel, has food for the understanding of a child. He who made the infant mind, who "knows what is in man," and who with such inimitable condescension takes these little ones in his arms to bless them, has given to his "babes," as their peculiar portion, that sweet maternal aliment with which the bosom of the Church has been copiously supplied. Oh! let us never wrong them so far as to let them quench their thirst, not with this pure and holy beverage, but with the dirty waters that are constantly oozing from the puddles of human prejudice.

I am persuaded, Sir, that scriptural truth is never so likely to produce its appropriate influence upon the hearts and consciences, as when it is expressed in the simple, appropriate, and inspired language of the Scriptures. Upon this subject suffer me to quote the words of an eloquent divine—"What can be the cause that in hearing the Gospel it is the Scriptures quoted which produces the whole scriptural effect? What can be the cause that when a sinner comes into deep troubles of conscience, it is no matter what his minister may say to him, unless he produces texts of Scripture? What is the reason that old saints betake themselves to nothing but reading the Scriptures? What can be the reason that at a death-bed a minister of the

Gospel depends on nothing else than texts of Scripture? Go through the whole spiritual concerns of the human race, and put appropriate questions on each particular occurrence, and then tell me what can be the reason that we can produce no spiritual effect—no effect which we judge connected with salvation—by any other instrument than the Bible."

We look to ages past, and call them dark ages, when ministers of the Gospel were projecting and manufacturing a hundred thousand laws, and forms, and ceremonies, for the promotion of Christian piety among men. All the while these ministers themselves never thought of the Bible; or if they thought of it, they said it is too difficult for the common people to understand; or is not sufficient to direct and regulate the present age; or whatever they said, they must have thought that the cause of truth and piety requires some human aid and regulation not provided for in the Bible; and so they went to work to supply the desideratum. They made bad work of it undoubtedly; we all see that: and we cry, Why did not these ministers study the Bible themselves; and why did they not diffuse it among the people? O! the reason is obvious; they actually thought that if the Bible were let loose in the world, it would turn the world upside down, and banish all rational piety. They have actually told us as much; and that we might more readily believe them, they have taken the trouble to have the matter decided in presbyteries, synods, and councils, in all the infallible dignity which human impotence can confer upon human folly.

After all the pious pains of the ministry to keep the Bible from doing mischief in the church of God, it at last got out into the world, and began its tremendous operations. The people were soon as wise as their priests. They were surrounded by the glorious light of Heaven; and all the surly brood of errors, corruptions, and encroachments, that loved darkness rather than light, fled away for ever. Mr. Editor, let us beware how we take one retrogressive step towards this former state of vassalage and ignorance. And, Sir, the boast which some of us are so fond of flourishing in the face of our Roman Catholic opposers, that "the Bible and Bible *only*, is the religion of Protestants,"

will never be appropriate until all our *human* Bibles shall be thrown into the fire, or, at least, dislodged from that place in our churches and our schools, which can only be safely occupied by *the simple, unadulterated oracles of God.*

AUTOBIOGRAPHY OF MR. ALEX. CAMPBELL.

[*From the Christian Baptist.*]

It is no doubt known to some of you that a pamphlet, titled, "*Letters to Alexander Campbell, by a Regular Baptist,*" has been published at Pittsburgh a few days ago. It will, doubtless, be expected that I should pay some attention to this work. The spirit and style of this "Regular Baptist" forbids my addressing one word to him. I will, therefore, without prepossessing my readers by expressing any opinion of the motives and object of this letter-writer, proceed to review his performance.

This "Regular Baptist" informs me that my character is of two kinds—extrinsic and *intrinsic.* My "intrinsic character" is that which he investigates and on which he pronounces judgment. In coming at my intrinsic character, or the character of my heart, he has, he says, adopted, "as a standard of judgment," principles admitted by "the Christian and the philosopher." These principles, he adds, "direct to a general investigation of life, the whole area of action." But he regrets that the whole area of my action is unknown to him, everything previous to my arrival in these United States being with him "something of conjecture." But although my "*intrinsic character*" is the subject of investigation, and the principles of the Christian and the philosopher require that the "whole area of action" should be examined, yet the ingenious author views "*the area of my action*" only since I joined the Baptists—and, in fact, while he professes to do this much, he only fixes his eyes upon me since the year 1820. And of all the area of my action from which my intrinsic character is to be ascertained, only four years come in review, and of these four years only my "two debates and the *Christian Baptist*" are particularly noticed. To what a span is the whole area of my action reduced! and from how few documents does he undertake to prove that I am unregenerated. Let not the reader be startled at the word *unregenerated,* for this is the point of investigation, and the whole area of this Regular Baptist's letters is filled with mighty and convincing proofs, as he alleges, that I am an unregenerated man. But the

strangest point of all remains to be noticed, and that is, that of all the actions of my life, and of all the words I have spoken or written, *not one* is adduced as proof of his favourite position, but only his *conjectures*, with a reference to the debates on Baptism and the *Christian Baptist*. Of all that I have written not one word is cited. These letters then are, if anything can be so named, "a new thing under the sun." For I am tried and condemned upon mere conjecture, and worse than all, these conjectures are predicated either upon the most evident falsehoods, or upon a false view of facts. So much by way of introduction to my review.

A few remarks upon the writer of those letters are also necessary to their easy comprehension. They are anonymous, and necessarily to be ranked under the very common and general head of anonymous abuse. As such I was not bound to notice them; for who knows not that the ebullitions of anonymous foes carry their own condemnation in their preface? But, believing that medicine may be deduced even from the carcase of a serpent that has poisoned itself, I am induced to notice them under the conviction that good may result therefrom. The writer of these letters is the Reverend Mr. GREATRAKE, from the city of Baltimore, or somewhere thereabouts. He is now located in the city of Pittsburgh, and calls himself a "Regular Baptist." It is true that he either promised or prophesied in the conclusion of his address to the Baptist Churches in the West, that while on earth he would "be known to them *only* by the name of a Regular Baptist." In his last letter to me he was kind enough to *appear* willing to give me his *real* name on presenting to the publisher a "fair reason" for demanding it. But when I called on the publisher he presented me with *written* conditions which the "Regular Baptist" had given him, which precluded him from giving up his name except upon such conditions as the civil law would oblige him to give it up, or to suffer prosecution. This gentleman is at present *hired* by a party who were excluded from a regular Baptist Church, at least by a Church which, at the time of their exclusion, was recognised as such. He seems to glory in the name of "*a Regular Baptist*," yet with what propriety I cannot see, as he is ordained over a party that cannot be called regular Baptists. It is a truth that the last Redstone Association recommended the calling of a committee to endeavour to promote a re-union of those excommunicated ones; or, as they express it, "to compromise their difficulties;" and that a committee was called by the excluded party, which, leaving undone what was the only thing recommended by the association to be done, they proceeded to do that which they were not commanded to do, and *did, with-*

out any authority from the association, call or denominate the excommunicated ones a Church; and thus, as far as in them lay, prevented their re-union on such grounds as could, on regular Baptist principles, constitute them a regular Baptist Church. Although, then, Mr. Greatrake glories in the name of a Regular Baptist, as though the very name should "*cover a multitude of sins*" he is not at present acting as such in the instances specified. This, with me, is, however, a very small matter, as I lay no stress on such names, whether assumed or bestowed. There is a Church in Pittsburg that would rejoice much more in being a regular Church of Christ than a regular Baptist Church; which Church has two Bishops, who, while they watch over and labour among the Saints, labour, working with their own hands according to the apostolic command; and not only minister to their wants, but are ensamples to the flock in beneficence and hospitality. This Church, by walking in the fear of God and in the comfort of the Holy Spirit, is edified and enlarged by regular accessions, and their example in that city is a dangerous one to those who would maintain themselves by maintaining such opinions as will maintain them!! The object of the letter-writer evidently being to defame this Church as well as myself, it was necessary to present the reader with this brief notice of things in relation to the Rev. Mr. Greatrake. Now to the letters.

There are *four conjectures*, in some respects different, and, in some respects not very distinct, by which Mr. Greatrake demonstrates that I am unregenerated. The first is, that I "must have received some personal pique or experienced some severe disappointment, if not both, from the denomination or Church to which I formerly belonged." The second is that I must be stimulated by an "*insatiate vanity*." The third, that I am actuated by *avarice*, or, as he expresses it, by my "pecuniary interest." The fourth is, that I am aiming at being the head of a party. Into one, or more, or all of these evil motives, he resolves my two debates on Baptism and the *Christian Baptist* and thence concludes that I am a very bad man—although my *extrinsic* character he acknowledges is good.

I could have wished that my biographer had taken a little more time, and a little more of the advice of his friends, in waiting to get acquainted with my history and myself, and have left it to some more skilful, though less benevolent hand, to write memoirs of my life. I have only to make a statement of a few facts and occurrences of general notoriety, and I think his effort will require no comment nor praise.

I sailed from the city of Londonderry on the 3d day of October, 1808, destined for the city of Philadelphia; but being ship

wrecked on the coast of Ila on the night of the 9th of the same month, I was detained until the 3d day of August, 1809, on which day I sailed from the city of Greenock for New York. On the 27th of which month I and the whole ship's company had almost perished in the Atlantic; but through the watchful care and tender mercy of our Heavenly Father, we were brought to the harbour which we desired to see, and safely landed in New York on the 29th of September, 1809. On the 28th of the next month I arrived in Washington, Pennsylvania, to which place I have been known ever since. I arrived in this country with credentials in my pocket from that sect of Presbyterians known by the name of *Seceders*. These credentials certified that I had been both in Ireland, in the presbytery of Market Hill, and in Scotland, in the presbytery of Glasgow, a member of the Secession Church, in good standing. My faith in creeds and confessions of human device was considerably shaken while in Scotland, and I commenced my career in this country under the conviction that nothing that was not as old as the New Testament should be made an article of faith, a rule of practice, or a term of communion amongst Christians. In a word, that the whole of the Christian religion exhibited in prophecy and type in the Old Testament, was presented in the fullest, clearest, and most perfect manner in the New Testament by the Spirit of wisdom and revelation.

This has been the pole-star of my course ever since, and I thank God that he has enabled me so far to prosecute it, and to make all my prejudices and ambition bow to this emancipating principle. I continued in the examination of the Scriptures, ecclesiastical history, and systems of divinity, ancient and modern, until July 15, 1810, on which I publicly avowed my convictions of the independency of the Church of Christ and the excellency and authority of the Scriptures, in a discourse from the last section of what is commonly called "Christ's Sermon on the Mount." During this year I pronounced one hundred and six orations on sixty-one primary topics of the Christian religion in the western part of Pennsylvania, Virginia, and the neighbouring part of Ohio. On the 12th of March, 1811, I took unto myself a wife of the Presbyterian connexion, and on the 25th of the same month became a resident in Virginia. I became a citizen of Virginia as soon as the laws of the state permitted, and have continued such until this day. In conformity to the grand principle which I have called the pole-star of my course of religious inquiry, I was led to question the claims of infant sprinkling to divine authority, and was, after a long, serious, and prayerful examination of all means of information, led to solicit immersion on a profession of my faith, when as yet I scarce

knew a Baptist from Washington to the Ohio, in the immediate region of my labours, and when I did not know that any friend or relation on earth would concur with me. I was accordingly baptised by Elder Matthias Luse, who was accompanied by Elder Henry Spears, on the 12th day of June, 1812. In the meantime I pursued the avocations of a husbandman as the means of my subsistence; and while I discharged, as far as in me lay, the duties of a Bishop (having been regularly ordained one of the Elders of the Church of Christ at Brush Run), and itinerated frequently through the circumjacent country, I did it without any earthly remuneration. I did not at first contemplate forming any connexion with the Regular Baptist Association called "*the Redstone*," as the perfect independency of the Church, and the pernicious tendency of human creeds and terms of communion were subjects to me of great concern. As a mere spectator, I did, however, visit the Redstone Association in the fall of 1812. After a more particular acquaintance with some of the members and ministers of that connexion, the Church of Brush Run did finally agree to unite with that Association on the ground that no terms of union or communion other than the Holy Scriptures should be required. On this ground, after presenting a written declaration of our belief (always distinguishing betwixt making a declaration of our faith for the satisfaction of others, and *binding* that declaration on others as a term of communion), we united with the Redstone Association in the fall of 1813; in which connexion the Church of Brush Run yet continues. In the close of 1814 and beginning of 1815 I made an extensive tour through a part of the eastern region, visiting the cities of New York, Philadelphia, Baltimore, and Washington, and did, to my present shame, by milking both the sheep and the goats, obtain about 1,000 dollars for the building of a meeting-house in Wellsburgh, a place then destitute of any house for religious meetings. In 1816 I delivered a discourse on *the law* before the Redstone Association, which being published by request, gave rise to some discussion, which resulted, we believe, in some benefit to the searchers after truth. January, 1818, I undertook the care of a classical and mercantile academy, known by the name of the "Buffaloe Seminary." I continued the principal of this seminary for five and a half years. In 1820, after being *thrice* solicited by the Baptists, I did consent to debate with Mr. Walker on the subject of baptism. Of this debate two editions have been published—one by myself, of 1,000 copies, and one by Messrs. Eichbaum and Johnson, of 3,000. In 1823 I commenced editing the *Christian Baptist*, and in the fall of 1823 held a public debate with Mr. MacCalla, which grew out of the former with Mr. Walker. These out-

lines bring me up till the present year, and render a further detail unnecessary. I should have observed that a Church was organised in the town of Wellsburgh in 1823, which was composed for the most part of members dismissed from the Church at Brush Run, of which Church I was appointed a bishop.

The reader will agree with me in the result that it was expedient for me to give this abstract with circumstantial accuracy, and we can not only solemnly testify the above statement to be correct and strictly true, but we are able to prove every item of it of any importance before any tribunal, civil or ecclesiastical. With this document before us, let us now attend to the first *conjecture*. It is founded on a falsehood. I never received any personal pique, or experienced any disappointment, from any Presbyterian sect, Seceder or other. I never asked one favour from any Paido-Baptist sect, and therefore never received any disappointment. Nay, so far from this, favours were offered and not accepted. Immediately after my arrival in this country the academy at Pittsburgh was offered me, and invitations to union with the Paido-Baptist sects presented to me. Everything is just the reverse of Mr. Greatrake's conjecture. Time after time favours, ecclesiastical favours, were offered me, and no consideration under Heaven but conscience forbade their acceptance. Indeed I am bound gratefully to remember the kind offers and offices of many Paido-Baptists, and a better return I cannot, as I think, make, than to admonish them of their errors. The first night that I spent in Washington county, Pa., I enjoyed the hospitalities of Doctor Samuel Ralston. . . . . .

P.S. As a supplement to this short piece of Mr. Campbell's biography, I may add the following obituary notice from the *Christian Baptist*, vol. 5., p. 96.

"On Monday, the 22d November, 1827, after a tedious and painful illness, of a consumptive character, which she bore with the utmost fortitude, patience, and resignation, departed this life, Mrs. Margaret Campbell, consort of the editor of this paper, aged 36 years. The deceased was a Christian in profession and practice, and did in her life and deportment for many years recommend the excellency of the Christian profession to all her acquaintance; and during her long illness, and in her death, she did exhibit to her numerous connexions and friends how tranquilly and cheerfully a Christian can meet death and resign the spirit into the hands of a gracious and Divine Redeemer. "I die," she said, "without an anxiety about anything upon the earth, having committed all that interests me into the hands of my faithful and gracious Heavenly Father, and in the confident expectation of a glorious resurrection when the Lord Jesus

appears unto salvation of all who trust in him." Without a effort towards a eulogy or an encomium—without a single bis from the most endearing relation—we simply announce th above event for the information of a numerous acquaintanc widely extended, and as an apology for the delay of the pr sent number beyond the usual time. Her dying address t her five surviving little daughters we may, for their benefit an that of others, lay before our readers in a subsequent numbe "The Lord gave, and the Lord hath taken away. Blessed b the name of the Lord." A. C.

ON THE INFLUENCE OF THE HOLY SPIRIT IN THE SALVATION OF MEN.

[ESSAY, No. I. *From the Christian Baptist, Vol. V.*]

"Correct views of the office of the Holy Spirit in the salvation of men, a essential to the knowledge of the Christian religion, as also to our enj ment of it."—MR. A. CAMPBELL'S ESSAYS, *Christian Baptist, Vol. II.*

Whoever reads the sacred pages with an enlightened and atte tive mind, will discover that the operations of the Spirit of G are various and manifold. To this wonder-working agent a ascribed creative energy,—miraculous events,—extraordinary qu lifications, and sanctifying influences on the souls of men. is only "parts of his ways" that we can undertake to speak o or, indeed, of which we have a conception. Those classes of vine operations which appear more immediately to concern t salvation of men, are, the *miraculous* and the *sanctifying.* the first class of these operations, it is not my intention now treat; and, indeed, any attempt of this sort, on my part, is a ply and ably forestalled by a series of Essays in the *Christi Baptist*, vol. 2, to which I would refer the reader for a lumino view of this part of the subject. The other class of divine op rations, namely, those of a sanctifying nature, will furnish t subject for this undertaking, in the execution of which it will my aim to be short and plain.

The view which I wish to exhibit contains three points: First, the reality of a divine influence on the souls of men effecting the work of salvation. Secondly, some of the princip effects produced by this operation. And, thirdly, the high pra tical import of this truth. To the first only I can attend in t present number. And here I desire it may be observed, that do not assume either *Calvinian* or *Arminian* ground, as bei *either of them exclusively* necessary to this view. It is on *scri*

tural ground that I propose to proceed: about any other term that may be used, I am not solicitous.

First, then, I lay down this position: that the influence of the Holy Spirit on the souls of men, in effecting the work of salvation, is a scriptural fact. That many have abused this sacred truth, by wild and fanciful imaginations, is readily conceded;—as what point of Christian doctrine, indeed, has not been abused. But this, we contend, is no argument against the reality of the thing.

Let us endeavour to enter into this matter. And I begin with observing, that a persuasion of the *necessity* of an influence from the Divine Spirit, is a proper preparative for the more ready admission of that fact. Does this necessity then appear to exist? Let the Scriptures of truth testify. "Without me, (said Jesus,) —or severed from me—ye can do nothing," John xv. 5. With this Paul accords, 2 Cor. ii. 5. "Not that we are sufficient of ourselves, to think anything as of ourselves; but our sufficiency is of God:" and to this the consciousness of every quickened soul responds. "Turn thou me, (is the language of all such,) and I shall be turned," Jer. xxx. 18. We might here enter into a view of that depravity of human nature, as represented in the Scriptures, which appears to render it necessary that we should be visited with supernatural operations; but it is not deemed requisite to our present purpose. Suffice it to say, that our carnal minds are at enmity against God, and therefore need the changing efficacy of a divine influence,—that we are naturally weak; and therefore have need to pray, "Strengthen thou me according to thy word." To what has been advanced, to show the necessity of which we speak, I add the Apostle's declaration, Rom. viii. 9, "If any one have not the Spirit of Christ, he is none of his."

We shall now come nearer to those evidences in favour of the point in hand, which are of a more direct nature. And in doing so, I shall be careful to distinguish between such passages of Scripture as refer to miraculous operations, and such as regard those graces of the Spirit which *we* need as much as any in the time of primitive Christianity could need them.

Many of the prayers of the inspired writers, (as Mr. Scott has justly remarked,) obviously imply the truth of our present position. David prays, "Take not thy Holy Spirit from me," Psalm li. 11. Surely he considered himself favoured by the influences of that Spirit. "Restore unto me, (he adds,) the joy of thy salvation, and uphold me with thy free Spirit." He certainly believed a divine energy to be necessary to his support. Paul prayed for the Ephesian brethren to this effect: "That the God of our Lord Jesus Christ, the Father of Glory, may give unto *you the spirit of wisdom* and revelation in the knowledge of him,

(or for the acknowledgement of him;) the eyes of your understanding being enlightened, that ye may know what is the hope of his calling," &c. Eph. i. 17. 18.—These are the blessings of salvation—not miraculous gifts. And again, "That he would grant you, according to the riches of his glory, to be strengthened with might, (or mightily strengthened,) by his Spirit in the inward man; that Christ may dwell in your hearts by faith," &c. chap. iii. 16. 17. These are the things that accompany salvation: they are such as we all need; and any argument brought to prove that they were peculiar to the season of miracles, would go as effectually to prove that so likewise were faith, and hope, and love, and every Christian grace peculiar to that season; and thus the very essence of Christianity might be banished from the world! To the same effect is the Apostle's prayer for the Colossians, i. 9, 10, 11. "That ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding," &c.—"Strengthened with all might, according to his glorious power," &c.—and so for the Romans, xv. 13. "Now the God of hope fill you with all joy and peace in believing; that ye may abound in hope, through the power of the Holy Spirit." Other instances of the same sort might be adduced, but these are sufficient.

To the evidence arising from the prayers of the inspired writers, let us add some direct declarations;—still cautiously regarding the difference between miraculous gifts and sanctifying operations. A few out of many must suffice:—"The love of God, (says Paul to the Romans,) is shed abroad in our hearts, by the Holy Spirit which is given unto us," Rom. v. Now, whether "the love of God" be taken here to mean a sense of God's love to us, or the exercise of our love to God—(for the phrase is ambiguous, and the better in this case for being so)—it will be allowed to be requisite that we possess it; and the Holy Spirit, as given to us, is the agent to which it is ascribed. Again, chap. viii. 9. "But ye are not in the flesh, but in the Spirit; if so be that the Spirit of God dwell in you; or, because the Spirit of God dwells in you." This, verse 10, is termed "Christ in you;" and verse 11, it appears to be that Spirit which raised up Christ from the dead, and which is also to quicken the bodies of the saints. It must, therefore, be not merely *a holy spirit* or *temper* in us; but truly and properly *the Spirit of God.* In verse 10, he affirms that "the Spirit itself beareth witness with our Spirit that we are the children of God." I shall not stop here to discuss the question, *How* the Spirit bears witness; whether *directly* and *immediately*, by suggesting a sense of our adoption; or *mediately* and *indirectly*, by producing that temper of heart which corresponds with the word of God, and enabling us thence *to infer our* adoption; or whether we ought not to admit both *these views*: it is enough, to our present purpose, that it is "the

Spirit itself," as distinguished from our spirits, and from every other object. To the Galatians the same Apostle says, chap. iv. 6. "God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Allowing the Spirit of his Son here to mean a Spirit wrought in us, namely, the Spirit of adoption; still it is expressly said to be sent forth from God, and of course must be the production of the Holy Spirit. The Ephesian brethren are represented as a part of that building, that "holy temple in the Lord," which is designed "for a habitation of God through the Spirit," Ephes. ii. 21, 22. We here remark that God dwells in his Church in a manner in which he does *not* in the world; and that this inhabitation is through the Spirit; and this Spirit is said, Rom. viii. 26. "to help our infirmities," and "to make intercessions for us with groanings which cannot be uttered," or by inarticulate groanings.

These quotations appear to have reference to the case of believers;—to their needs and their supplies. If *believers* must have the Divine Spirit to enable them to bring forth the fruits of righteousness, and prepare them for ultimate glory, then well might we opine that the *unregenerate* need the influences of that Spirit to bring them into a gracious state; and this accordingly we find to be the fact. Christ assures Nicodemus, John iii. 7. that men "must be born again;" and this new birth is said, verse 8, to be "of the Spirit." The Spirit, then, of course, is necessary to the production of that change, without which there is no salvation. The Ephesians, in reference to their unbelieving, unregenerate state, are represented as having been "dead in trespasses and sins;" Eph. ii. 1.—In ver. 5 the Apostle includes himself as in the same condition, and in both places ascribes to God the quickening (or life-giving influence) which they had experienced. In ver. 10 the figure is changed, but the same idea is presented of a divine energy in their conversion to God: "For we are his workmanship, created in Christ Jesus unto good works." I am aware, indeed, that the figures employed to express this important change, have often been abused, and that divine truth has thus been misrepresented by an extravagant zeal to establish some particular system; but surely there is an analogy which justifies the use of such figures;—there is a strong meaning intended to be conveyed;—a meaning which goes obviously to show our natural alienation from God—our destitution of the principle of holiness—and the necessity of an influence from the Divine Spirit to restore us to a meetness for the heavenly inheritance. Let one more particular reference suffice. In Titus iii. 5. salvation is ascribed, not to works of righteousness performed by us, but to divine mercy, "by the washing of regeneration and renewing of the Holy Spirit." Comment here seems unnecessary, *as I cannot* conceive how language could more ex-

plicitly represent the agency of the Divine Spirit in the work of conversion.

I have mentioned above our natural alienation from God, and our destitution of the principle of holiness: and here I take occasion to repeat what I have before said—that this state of human nature, (which is so plainly held out in various parts of the sacred writings) appears to be the ground of that necessity which exists, for a supernatural, regenerating influence from the Holy Spirit. But here it may possibly be objected that, allowing such to be the state of the man, the Holy Spirit has so fitted *the word of truth* to our condition,—has so adapted the means to the end, that no farther divine agency than what was employed in *producing* this word of truth, should be requisite in effecting the desired end. To such an argument I would reply, first, that a fair construction of the passages quoted, and others that might be quoted, will not allow of such an idea: and secondly, that the fitness of the word to the condition of man, is no argument that regeneration and sanctification will follow, without a divine influence accompanying the truth:—no more, I say, a valid argument, in this case, than it would be to contend, that because seeds are adapted to vegetation, we may therefore expect a crop without the influence of sun or rain. That there is a happy, a beautiful adaptation of the word of truth to the condition of man, I readily admit: indeed it is one of my favourite ideas: this, however, does by no means supersede the necessity of a divine, spiritual influence, to give effect to the truth revealed.

But possibly it may be farther suggested, that the same effects are, in many cases, ascribed to the *word* which are also ascribed to the *Spirit*. This, too, is admitted; and I may add, the same effects are, in some instances, ascribed to the *preacher*, as the dispenser of the word. Thus, we are enlightened by the *Spirit*—"Open thou mine eyes, that I may behold wondrous things out of thy law;" and we are enlightened by the *word*—"The entrance of thy word giveth light." We are born again of the *Spirit*—"So is every one that is born of the Spirit;" and we are born again by the *word*—"Being born again, not of corruptible seed, but of incorruptible, by the word of God," &c. We are sanctified by the *Spirit*—"But ye are washed, but ye are sanctified," &c., "by the Spirit of our God;" and we are sanctified by the *word*—"Sanctify them through thy truth: thy word is truth." It belongs to *God* to open the eyes and to turn the sinner—and *Paul* was sent to the Gentiles "to open their eyes, and to turn them from darkness to light." These instances are sufficient to illustrate the fact which has been admitted:—that the same effects are, in some instances, ascribed to the *Holy Spirit*—to the word of truth—and to the preacher or pub-

lisher of the Gospel. It remains for us to see how this matter is to be understood.

Briefly, I remark, that the same things are ascribed to different objects, pretty much in the way in which the same effect is ascribed to the agent and to the instrument. My pen, the instrument, being adapted to the purpose of writing, forms these letters, and I, the agent, giving my pen direction, form these letters. The seed and the earth produce vegetation: the sun and the rain produce vegetation: and, in a certain sense, the man who sows the seeds and cultivates the earth may be said to produce vegetation. I know, indeed, that such figures cannot adequately represent spiritual and moral objects. They are introduced only by way of illustration; and I do by no means intend, by the use of them, to reduce men to mere machines, or the operations of the Divine Spirit to mere physical energy. When Paul says to the Corinthians, "Ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the Living God," there is a beautiful analogy which justifies the use of the figure; and we see in it the agency of Christ, the instrumentality of the preacher, and the influence of the Spirit. But he who should undertake to disprove the moral agency of man, would, it is presumed, pervert the truth by the abuse of a metaphor. If, however, on the other hand, one should be disposed to attribute to the efficiency of the instrument what belongs to the efficiency of the agent, the Apostle would certainly correct his error, by saying, "Who then is Paul, and who is Apollos, but ministers by whom ye believed even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase. So, then, neither is he that planteth anything, neither he that watereth, but God that giveth the increase." 1 Cor. iii. 5, 6, 7.

The sum of these remarks on the effects ascribed to the Spirit and the word, is this, that the word of truth is God's great instrument in effecting our salvation. By this, or with this, his spirit operates to the renewing and sanctifying of the soul; while under its influence, the soul itself becomes active in holy exercises; and thus, with Peter, we may say to believers, "Ye have purified your souls, in obeying the truth, through the Spirit." How God may otherwise work I know not, though I would by no means "limit the Holy One of Israel," as to his designs or operations, in any respect.

I now dismiss the first position—the reality of divine influence on the souls of men in effecting the work of salvation. This was my leading object in the present undertaking. The other two points proposed will probably be treated on with more brevity: they must be reserved, however, for another number.

PAULINUS.

LETTER FROM W. JONES TO MR. A. CAMPBELL.

London, April 20, 1835.

MY DEAR BROTHER CAMPBELL!

I wrote to you under date of the 16th of last month, by one of the packet ships from Liverpool to New York, and, by the same conveyance, forwarded you a small parcel of books to the care of Messrs. Joseph Stanley and Co., both of which, I hope, will reach you in due course. As Mr. Thomas, father of Dr. Thomas, of Richmond, in Virginia, and who resides in my neighbourhood, informs me that you have had an unusually severe winter in the United States, the frost having blocked up the ordinary channels of communication, I suppose I must not expect to receive any letters from you for the next two months. Nevertheless, I purpose, if the Lord spare me, and grant me ability, to adhere to my stipulation of forwarding a letter to you monthly; for, on dipping a little further into your "Christian Baptist" and "Millennial Harbinger," I find there is no danger of my lacking materials for correspondence for many months to come, even though "stern winter" should interpose to withhold, or keep back, your letters to me.

Well, my dear friend, I have now issued from the press two numbers of *my* "Millennial Harbinger," and they have taken their flight east, west, north, and south. As they are mostly made up of selections from your "Christian Baptist," and manuscript letters, I think it very natural for you to inquire what kind of reception they have met with among my countrymen; and to this point I shall first address myself.

It will no way surprise you to be told, that, as is usual in all cases of this kind, a great diversity of opinion prevails. Some are lavish in their commendation of the productions of your pen; but I do not intend to offend your delicacy by quoting these. Applause is intoxicating to proud mortals, and few can withstand its deleterious influence; I prefer, therefore, the opposite course, namely, that of laying before you a few of the animadversions, remonstrances, and complaints which have reached me, hoping that you will take them into consideration, and where reproof and censure are well founded, allow them to have their due weight. Here, then, follows an extract of a letter, which I received, a month ago, from a correspondent who resides more than five hundred miles from the metropolis, but who had then only seen the first number of the M. H. Thus he writes:—

"My dear Sir, you must correct Mr. Campbell; he is by far *too* censorious as regards the views, practices, and proceedings of

thers, and too rash as regards his own. I shall continue to enominate myself a Baptist, a Calvinist, and a Trinitarian (to se a Scotch phrase), in spite of his thropple [or thrapple]. He ; not the first that has attempted to discard names as descriptive f parties. But in every attempt of the kind, I always fear some loven foot to lie concealed. I shall truly rejoice if Mr. Campbell oes not strike his head against some dangerous post in the apidity of his flight. His zeal and labours are abundant; but hether his wisdom and prudence keep pace with them, seems o admit of some doubt."

This, Sir, emanates, not from a light-headed Englishman, like nyself, but from a sober-minded Scotchman, one of your own ation and kindred; consequently, is entitled to the greater egard. Another, from the same country, addresses me thus:—

"With regard to the 'Millennial Harbinger,' it certainly communicates much information in which I rejoice. Mr. C. and his friends are extremely sanguine, however, and in danger of getting into extremes. His animadversions on Mr. M'Lean surprised me much, and led me to suppose that he had never seen his writings. I am glad to see that you have done justice to Mr. M. in your second number, though, indeed, it is only what I expected; and my prayer is, that you may be useful to Mr. Campbell and his friends in many respects, for which I suppose there may be opportunity, as his letter in your first number, pp. 23—29, affords much ground for criticism, &c. Allow me, now that the subject is before me, to quote to you an extract of a letter written by a young man, whose father is a member of this church, and who, in his early days, attended with his father on our church meetings, though he never applied for baptism. When arrived at man's estate, he left this country for America; and, since his residence there, he thus writes to his parent.

"'The religious part of the community here are very zealous in the propagation of divine truth. The Sabbath-schools, although conducted somewhat different from what they are in Scotland, are numerous, and have done much good. The Tract Society is prospering; and much good has also resulted from the Temperance Societies. But these benevolent institutions do not escape the malevolence of men. If this, indeed, were confined to men of the world, or [some of] those who profess what they call the Christian faith, such as the Universalists, it would be nothing strange. But the principal agent in this is a Mr. A. Campbell, a native of Scotland, the same person that debated the truth of Christianity at Cincinnati with Mr. Robert Owen. This gentleman is opposed to Bible Societies, Sunday Schools, Tract and Missionary Societies, and other institutions for the dissemination of divine truth. He calls the whole "milking schemes," impoverishing the people and

enriching a few, and describes the people as being subject to priestcraft. Selecting one or two verses, or a part of a verse, from which to discourse, he ridicules by the name of text-preaching. And not satisfied with the common version of the New Testament, he has compiled one from the labours of Drs. Campbell, Macknight, and Doddridge, with notes critical and explanatory. His religious sentiments, stripping its reasoning of its herbage, are—denying the agency of the Holy Spirit in the conversion of a sinner, [maintaining] that the bare confession that Jesus Christ is the Son of God entitles any one to Christian baptism; that water-baptism is the new birth and the regeneration of the New Testament; that until a person has been thus baptised, he is a stranger to the forgiveness of sins, or the consoling influences of the Holy Spirit; but that, when he is regenerated by water, then he participates in the "times of refreshing" spoken of, Acts iii. 19. For a further account of things propagated by this gentleman, I refer you to the "Millennial Harbinger," of which Mr. Campbell is editor.'" Dated *Vicksburgh, State of Mississippi*, Sept. 5th, 1831.

A third correspondent thus writes:—"I have only just got No. II. of the "Millennial Harbinger," but have not read it. Some persons allege that Mr. Campbell denies the necessity of the Spirit's influence to convert the sinner, and holds that the Spirit is given *after*, and *in consequence of*, being baptised. His illustration of baptism from the Old Testament seems to me very fanciful."

A fourth declares, that "if Mr. Campbell's notions respecting baptism and the Holy Spirit are correct, he unchristianises all the Paidobaptists in every age and country."!

I might thus proceed with my quotations to a considerable extent; but the limits of a letter forbid further enlargement, and enough has been already adduced to lay a foundation for a few observations and reflections, which I must now submit, on one point of doctrine above alluded to, viz. the work of the Holy Spirit in the economy of human redemption. This is a most important article of the Christian faith; and correct views concerning it appear to me to be essential to soundness in the doctrine of Christ, as well as to real comfort and holiness in the divine life. But, upon second thoughts, I need not have said this to you, since I have it from under your own hand, that "correct views of the office of the Holy Spirit in the salvation of men are essential to the knowledge of the Christian religion, as also to our enjoyment of it." *Christian Baptist*, Vol. II.

My dear friend, when the first intimation was given me, and that before I looked into your published volumes, that you denied the necessity of any supernatural divine influence to enlighten the understanding of a sinner and convert the heart to

God, to produce faith unfeigned and that repentance which is unto life, such was my confidence in you, that I treated the report as a mere calumny. I could not be made to believe that one who was so very conversant with the "living oracles," and at the same time so entirely emancipated from all human systems, creeds, and confessions, had discarded a doctrine which lies at the very foundation of all true religion or vital godliness. The report, however, gained ground by currency, coupled also with another heresy, to wit, the confounding of baptism with regeneration and the forgiveness of sins. This increased my perplexity certainly, yet I was still sceptical; for I thus reasoned with myself:—Mr. Campbell has too much good sense to maintain such an absurdity as that immersion is regeneration—that the external act of washing in water renovates the heart; he must well know that men may be "baptised infidels, washed to fouler crimes," as the poet expresses it; for what better was Simon Magus, Acts viii. though immersed by an Evangelist? There must be some mistake, some misrepresentation in all this! Mr. Campbell is not the man to confound the sign with the thing signified: he well knows that immersion in water is the symbol of regeneration, or the new birth; and that it is an emblematical representation to the repenting believer of the washing away of his sins in the blood of Christ: he surely never can confound immersion with the renewing of the Holy Spirit, of which it is only the outward sign!

In this state of perplexity, I determined to have recourse to the pages of the "Christian Baptist" for satisfactory information on the subject; and was glad to find, in the second volume of that work, a series of Essays on the Office and Work of the Holy Spirit in the Salvation of Men—eight or ten in number—and in which I was exceedingly gratified at finding the subject taken up from the beginning, and pursued consecutively, step by step, with more than ordinary ability, and in a very clear and convincing manner. It gave me infinite satisfaction to find you exonerating the doctrine in question of a cart-load of rubbish, which has been heaped upon it by expositors, and commentators, and other learned Doctors in Divinity, whose lucubrations tend to no better purpose than that of involving the subject in mysticism, and hiding the simplicity of divine truth from the minds of inquirers. Agreeing as I do with you most fully that the influence of the Holy Spirit in his operations on the human mind in the work of regeneration and sanctification are wholly of a *moral* and not a *physical* kind, I was pleased to find you, throughout these Essays, clearly maintaining this distinction, and also successfully exposing the pernicious tendency of the latter system. The question, however, was constantly before me,

and uppermost in my mind,—does Mr. Campbell really admit the necessity of any divine influence to give the word of God its proper effect in the conversion of a sinner, enlightening the understanding, removing the obscuring film from the mental vision, and, by means of divine revelation, causing the light of the knowledge of the glory of God, as it shines in the person of Jesus Christ, to shine into the heart, and thus produce faith unfeigned? Essay after Essay I perused with intense interest and anxiety, hoping to meet with some unequivocal testimony from his own pen, which should silence all my doubts, and put the question finally to rest. But how shall I express my disappointment when I arrived at the end of the last Essay, without finding the grand point ever fairly met! My heart sunk within me, and the mortification I endured is not to be told. And is it come to this, said I, that Mr. Campbell has actually discarded from his creed a fundamental doctrine of the Gospel? Why, the denial of this tenet must necessarily affect more or less every other sentiment connected with it, particularly the nature and properties of divine race; and it must make salvation to be of "him that willeth and runneth," in flat opposition to the divine declaration in Rom. ix. 16, as well as a hundred other texts of Scripture. Well, I bless God that the Scotch Baptists on this side the Atlantic "have not so learned Christ." We have no dispute among us on this subject; the doctrine is universally recognised in all our churches, that "salvation is wholly of grace, through faith, and that not of ourselves; it is the gift of God," and comes through divine teaching. But, thought I, perhaps Mr. Campbell does not mean to deny the necessity of the work of the Holy Spirit in regeneration and sanctification, though he has not insisted upon it where he had a fine opportunity of doing it with effect, and where, I think, he ought not to have omitted it; let me, therefore, not be too hasty in coming to a conclusion on this matter, but examine his writings more fully, and especially as I meet with many things in them, which are wholly incompatible with such an admission.

In this way I determined to prosecute my researches through the volumes of the "Christian Baptist;" and perhaps you will not be offended with me, if I here submit to you a thought which more than once obtruded itself upon me as I perused your pages. It was this: "I now perceive how it is with my friend Campbell: he has witnessed so much of the mysticism, misery, and mischief resulting from the commonly received notion of a *physical* energy exerted on the human mind, producing faith and repentance, that he never meets with that sentiment but he appears to think he sees the great Devil, and he instantly scampers out of his way as fast and as far as he can possibly get!"

Now, I put it to you, is not this, or something very much akin to it, the real fact of the case?

If, now, you are desirous of knowing what it is on which I found my judgment of you as above expressed, I will here declare it. I plainly perceive that when the Scripture doctrine concerning the work of the Holy Spirit is laid before you, it meets your cordial concurrence and approbation. We are furnished with a notable instance in proof of this, in the fifth volume of the "Christian Baptist." A correspondent, under the signature of PAULINUS, had read your nine Essays on the Office of the Holy Spirit, to which I have above alluded, and it is obvious that he had perused them with similar impressions and feelings as myself. He was pleased with your discussion, as far as you carried it; but was compelled, like me, to regard it as defective, or falling short of a full and explicit statement of the doctrine. He, therefore, very properly handed you two additional Essays,* to supply your deficiencies in this instance; and I honour you for your candour in laying them before your readers unhesitatingly. Nay, you have done more; you have given your unqualified approbation of them, in words which I rejoice to quote. "The readers of the Christian Baptist," say you, "are, and no doubt will feel themselves, indebted to Paulinus for the very forcible and elegant Essays he has furnished on this subject. He has unquestionably, thought very closely, examined the Scriptures very fully, and has arranged and exhibited the testimonies in so methodical and forcible a manner, as to give the greatest and best possible effect to his sentiments on this theme. Few of the intelligent readers of this work will dissent from his conclusion of the whole matter, viz. 'The substance of the leading sentiment maintained in these two Essays, is that we are dependent on the influence of the Holy Spirit to render the word effectual to our conversion and final salvation.'" And to this you yield your entire concurrence; for you immediately add, "Let no man say that in explicitly opposing [the common notion of physical operations], we argue that men are converted without the Holy Spirit. By no means. The Spirit of God works upon the human mind, as well as dwells in it. It dwells in the record which God has given of his Son, as the spirit dwells in the body of a man; clothed with this record, it enlightens, convinces, and converts men. *They are enabled to believe by the Holy Spirit, and without his aid no man ever could have believed in Jesus,*

* These two valuable Essays shall be laid before my readers; the first of them, indeed, will be found in the present number, p. 130-5, and the other shall be given in the number for June. The writer, whoever he be, is a well instructed scribe, and I am happy to find a number of other pieces from the same pen in the "Christian Baptist."

as God's own Son:" which, in fact, is only saying with the apostle Paul, "No man can say that Jesus is Lord, but by the Holy Spirit:" 1 Cor. xii. 3. I cannot help remarking, however, that you have no sooner done this, than you instantly turn round and commence a chase upon the popular doctrine concerning regeneration without the instrumentality of the word of truth, as though the clear exposition and steady maintaining of the necessity of the Spirit's teaching led persons to that mistaken sentiment—a very needless caution in my opinion. Here, then, I trust we are cordially agreed; divine influence is necessary to give the word of the truth of the Gospel its saving efficacy upon the mind of a sinner. No one understands the Father's testimony concerning his Son but as taught by the Holy Spirit, or believes it but by his persuasion, or obeys it but through his power and energy; and in every instance of conversion "the arm of the Lord is revealed." This, then, shall suffice for an answer to all the idle tales that are current about your denying the work of the Holy Spirit.

Now, my dear friend, I wish you to observe, that I have no quarrel with you about the unscriptural tendency of the commonly received notion of a *physical* operation of the Spirit working something that is called faith in the sinner's mind, without the word. I give up all the abettors of this doctrine into your hands defenceless; but I deeply regret that the scriptural doctrine concerning this important subject is kept so much out of sight in your writings. You cannot say that it forms that prominent station in them that it does in the writings of the Evangelists and Apostles. But why is this? If it be an article of revealed truth, why do you hesitate to bring it forwards, and insist upon it as the truth of God?

While glancing an eye over your pages of the "Christian Baptist," I was not a little surprised to find you classing your own countryman, R. S. the author of "Letters on Theron and Aspasio," among the advocates of a *physical* energy on the human mind in producing faith, regeneration, repentance, &c. Upon what grounds or authority you do this I am at a loss to conceive. I thought I had made myself acquainted with that writer's sentiments, forty or fifty years ago; and though I have seldom looked into his volumes during the intermediate space of time, the impression upon my mind was that you were in error; and to satisfy myself, I, last evening, took down from the shelf Vol. II. of his "Letters," and there read as follows:—

"The popular doctrine supposes that unbelievers may be seriously engaged in praying for the Holy Spirit to help them to faith, and exhorts them accordingly; which is as absurd as to suppose that a man may be desirous of being influenced by the *spirit of a truth*, which at present he neither believes nor loves.

For I reckon it must be granted, that no man loves the gospel before he believes it; and likewise that *the Spirit of God acts as the soul, sense,* or *meaning of the words wherein the gospel is delivered.*"—"The Holy Spirit is called the Spirit of Truth, as also the Spirit of Grace. He speaks and breathes only the grace and truth that came by Jesus Christ. *There is no separating the agency of the Holy Spirit from the knowledge of the truth.* To know the truth is eternal life; and this life is begun and supported by the Spirit of Christ. On the other hand, all who resist the truth, and do not admit its evidence, are expressly said to resist the Holy Ghost. We ought not, then, to imagine, with the popular preachers, that the Gospel can in any respect be considered a dead letter, or destitute of divine power. For, being the voice of God, it is unchangeably powerful to save all who believe it, and to destroy all who oppose it." *Letter V.*

Now, Sir, I appeal to you, wherein do these sentiments differ from your own? I could produce twenty pages from the same volume to the very same purport, were it necessary; but I shall content myself for the present with one extract more. I know not whether you will agree with it in all respects; but if you do, it may go far to dissipate the objection raised by one of my correspondents, in a former part of this letter, viz. that you "hold that the Spirit is given after, and in consequence of being baptized"—for this is certainly true in a certain sense, and I was surprised at the objection coming from the quarter it did.

"The Spirit of the Truth" says the author above quoted, "is first found of them that seek him not, when men, in the course of their alienation from God, are surprised and overcome by the evidence of the truth. The same Spirit, acting as the Comforter, is given only to those who are already the friends of Christ, obeying his commands, to assure them that they are his friends. To this purpose PAUL says, Gal. iv. 5. 'And because ye are sons, God hath sent forth the Spirit of his Son into your hearts crying, Abba, Father.'

"The Holy Spirit then acts a two fold part, as he breathes in the Gospel: He reconciles enemies, and he comforts friends. And in either case, he speaks not of himself, but he glorifies Christ. He never speaks one word or sentence to any particular person, beyond what is written in the Scripture; nor does he ever apply to any person's case, any written sentence, unsuitably to the genuine scope of all the Scriptures. In reconciling enemies, he acts as the soul of that Truth which opens at once a door of reconciliation for the most wicked of mankind, and has no respect to any difference or distinction among them. In the latter case he acts as the soul of those consolatory sayings which Christ left behind him on the earth, before he ascended to Hea-

ven, and by which he proposed to correspond with his friends, in his absence from them. And who can think it incredible that God should thus correspond with men? May not the Deity correspond with men by means of the words of a written book now, as well as he did by various other signs of old? Yea, nothing is more common, than for men to communicate their temper and spirit to each other by speech or writing."

I have already extended this letter to an inconvenient length; but, *Deo favente*, I shall resume the matter next month, and finish what I have further to say on this topic. It always distresses me when I find sentiments and opinions attributed to an author which he did not hold. The thing is of pernicious consequence, inasmuch as it tends to mislead inquirers after truth, and so far contributes to support and maintain the cause of error and darkness in the world, in which, I greatly mistake your character if it be the object of your labours to assist!

Believe me, with unfeigned regard,

Your faithful and affectionate friend,

WILLIAM JONES.

TO SUBSCRIBERS, CORRESPONDENTS, & FRIENDS.

The Editor of the Millennial Harbinger has many acknowledgments to make on the present occasion for kind services rendered him in the course of the past month, in promoting the interests of his publication. It was certainly very gratifying to him to receive the BRIGHTON HERALD (Newspaper) of the 18th of April, containing a copious extract from Mr. Campbell's Letter o the evils of Slavery, with a (much too handsome) compliment to the Editor of the M. H. He had little difficulty, indeed, in tracing out, from the signature and place of residence, the source to which he is indebted for this favour, and begs to return unfeigned thanks.—Nor was he less surprised and gratified at receiving the JERSEY HERALD, of the 24th of April, in which he found a column and a half extracted from Mr. Campbell's Essay on the "Origin of the Christian Clergy, Splendid Meeting Houses, and Fixed Salaries, &c." M. H. p. 55—60. Presuming that he is indebted for this act of kindness to his old friend J. R—n. he tenders equal thanks, wishing him and his family every good in their new abode.—To his kind friends at Nottingham, Basford, Beverley, &c. &c., he is at a loss for terms in which to express his feelings of gratitude.

London, 1st May, 1835.

MILLENNIAL HARBINGER,

&c.

No. IV. JUNE 1, 1835. VOL. I.

PRELIMINARY REMARKS BY THE EDITOR.

My readers will find but little in the present number that proceeds from the pen of Mr. Campbell, and the reason is, that I wish to present them with a fair specimen of the talented writers by whom he is supported in conducting the *Christian Baptist* and *Millennial Harbinger*. With a view to this I have made my selections mostly from the communications of his correspondents and contributors. Of his own ability for the task or office of an editor, they may form their judgment from the three preceding numbers of my journal, and on that subject I have nothing to add. Though not fully agreed with him on every point, yet the more I examine his writings the less cause do I find for the clamour that has been raised against him, or the system which he so powerfully advocates. The opposition which he has had to encounter from what are termed "the Regular Baptists," is no way surprising, and I purpose, if spared, to give my readers an ample specimen of it, *probably* in the next *Millennial Harbinger*. They will be both amused and instructed by the exhibition which shall be produced of the unworthy artifices resorted to on one side, and by the spirit of kindness and candour, of meekness and conciliation, displayed on the other.

If the reader will revert back to my last number, page 128—9, he will find some hints incidentally given by Mr. A. Campbell, of the erection of a place of worship at Wellsburg, in 1823, and the formation of a Christian

Church there, of which he was appointed an elder. It seems that in the year 1831, some corrupt teachers went out from New York, at the head of whom was one Sidney Rigdon, *probably* an elder, or public teacher in one of the Churches of the "Reformation." This man renounced the "Ancient Gospel," declaring that he had not been serious in his professions of it: a plain proof, if any were needed, that Immersion and Regeneration are not convertible terms! It would further appear that those heretics got access among the disciples of Christ at a place called Kirtland, which induced the Church at Wellsburg to address the following letter to them. I present it to my readers as exhibiting a beautiful specimen of Christian simplicity, a model of excellence in this kind of composition, and as forming a striking contrast to the lordly and domineering conduct which sometimes appears in the correspondence of certain Churches in our own country.

W. J.

LETTER FROM THE BAPTIST CHURCH IN WELLSBURG, VIRGINIA, TO A SISTER CHURCH WHICH WAS TROUBLED WITH HERETICAL TEACHERS.

[*From the Millennial Harbinger, Vol. II.*]

The Church of God which is at Wellsburg to the Saints and faithful brethren in Christ who are at Kirtland: may favour, mercy, and peace, be multiplied to you from God our Father and the Lord Jesus Christ.

We would not have you ignorant, brethren, of the sorrow and sympathy which we have for you, since we heard of the trials and afflictions which have befallen you, and which you are still enduring. For this cause, therefore, and that we might be enabled to stir up your minds, by putting you in remembrance of the favour in which we stand, it seemed good to us, being assembled together in one place, to write to you this letter; and we, also, bow our knees to our Heavenly Father on your behalf, that he may strengthen you with all might in the inner man, that

he may preserve you from all evil, and cause you to remain steadfast in the faith which was once delivered to the saints.

You know, dear brethren, that we all were once aliens from the commonwealth of Israel, and strangers to the covenant of promise; that we were alive unto sin, but free men as to righteousness; that we could not call God our Father, and were not his people: that we were foolish and disobedient, serving divers lusts and pleasures; that we were filled with doubts and apprehensions, and were without the blessings and privileges of the Gospel. But when our attention was directed to the testimony of God concerning his Son, we did not refuse to set to our seal that God is true. For the glad news of salvation came not to us depending upon human testimony; but began to be spoken by the Lord himself, and was confirmed to us by those who heard him. God himself bearing joint witness, both by signs, and wonders, and divers miracles, and distribution of the Holy Spirit, according to his own pleasure.

Finding ourselves, therefore, lost, miserable, and ruined, we gladly fled away to lay hold on the hope set before us in the Gospel; and, believing upon the testimony of his holy Apostles and Prophets, that Jesus is the Messiah, and that God hath raised him from the dead, we were induced, through the goodness of our Heavenly Father, to humble ourselves before his Glorious Majesty; and having made the good confession before men to submit to be buried with Christ in immersion, confessing our sins that we might be raised again to walk in newness of life.

Dearly beloved; we would at all times give most unfeigned thanks to our holy and beloved Father, that he has redeemed us from our vain behaviour delivered to us by our fathers, not with corruptible things as silver and gold, but with the precious blood of Jesus Christ, as of a Lamb without blemish and without spot; that he hath quickened us who were dead in trespasses and sins, and hath set us down in heavenly places in Christ Jesus, having freely forgiven us all trespasses. We would ever adore his goodness, that having begotten us by the Gospel, the word of truth, through the bath of regeneration, we have been born of Water and of Spirit—have become his children, and have been introduced into the kingdom of Heaven.

And we would continually praise him, that we have been assured of the possession of these blessings, not by men, nor by the word of man, but by the testimony which he himself has furnished us with, that our faith and hope might rest in the word of God, the incorruptible seed, of which we were born, and which lives and abides for ever.

How, then, do those that trouble you say, that you should be immersed again? Is there another faith than that depending upon the testimony of those who saw and heard the Lord? Is there another Gospel which we have not received, or another Saviour whom we have not acknowledged? Know you not that so many of us as have been immersed into Christ have put him on? And is there, then, another Christ into whom we have not been immersed —another forgiveness which we have not received, or another God whom we have not for a Father? Or has the incorruptible seed of the word of which we have been born, become corruptible and ready to perish? Then, indeed, have we believed in vain, and are yet in our sins. Then, indeed, have we suffered contumely and reproach for the cause of Christ in vain, and in vain have laboured to overcome the world and to walk worthy of our heavenly calling. And if we have been heretofore deceived, to whom shall we go? If the testimony of God is not to be believed, shall we believe man? Shall we relinquish the salvation which the word of God assures us we already possess, for any salvation which men may promise? And if the Leader into whom we have been already immersed is unable to guide us to the mansions of the blessed, shall we be led thither by another master?

Dearly beloved; let us be assured that there is not another name given under Heaven whereby we must be saved than the name of Jesus Christ; that no other foundation can any man lay than is already laid; and that if a man or an angel from Heaven should preach any other Gospel than that which we have already received, and in which we stand, and by which also we are saved if we keep it in remembrance, he will be accursed when the Lord comes.

Seeing, then, that we have purified our souls by obeying the truth through the Spirit unto unfeigned love of the *brethren*, let us continue in the truth, rooted and grounded

in love, and abounding in the work of the Lord at all times. For it is our most reasonable service to present our bodies a living, holy, and acceptable sacrifice unto God; of whom we are in Christ Jesus, who has become to us wisdom from God, righteousness also, and sanctification, and redemption. Though we were some time ago darkness, yet now are we light in the Lord—let us, therefore, walk as the children of light. God our Heavenly Father is light, and in him is no darkness at all. With the Father and with his Son Jesus Christ was the fellowship of the Apostles, who have testified to us what they have seen and heard, that we also might have fellowship with them. Now, if we say that we have fellowship with God, and walk in darkness, we lie and do not the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all sin. Let us, therefore, purify ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. Let us walk worthy of the calling by which we are called; with all humbleness of mind and meekness, and with long-suffering, supporting one another in love. And let us endeavour to preserve the unity of the Spirit by the bond of peace. There is one body and one Spirit as also we have been called to one hope of our calling, one Lord, one faith, one immersion, one God and Father of all, who is over all, and with all, and in us all. For in one Spirit we have all been immersed in one body, and all have been made to drink of one Spirit. By the Holy Spirit we have been enabled to call Jesus Lord. We know his name, and his name is all our trust. Our Father giveth his Holy Spirit to them that ask him; and we have received the Spirit, whose fruits are love, joy, peace, goodness, fidelity, meekness, temperance; and we know that we have passed away from death into life, because we love the brethren.

What is, therefore, to hinder, brethren, but that we should rejoice in the Lord, and with patience wait his coming? For having received the salvation of our souls, we are waiting for the adoption, that is, the redemption of our bodies. Let us, therefore, in this blessed hope, press forward in the race set before us, ever looking off to Jesus who is the author and finisher of our faith, and who, for the joy set

before him, endured the cross, despising the shame, and is set down on the right hand of God. For all the trials of this present time are not to be compared to the glory which shall be revealed in us. He who has called us is faithful, and his promises shall never fail of their accomplishment.

We beseech you, therefore, dear brethren, by the mercies of God, that you be not moved away from the hope of the Gospel which we have received; that you do not forget that you have been purged away from your old sins; that you have been born of Water and Spirit, and have already been made partakers of salvation. Be stable and unmoved, and be not tossed and whirled about with every wind of doctrine by the sleight of men, and by *craftiness formed into a subtle method of deceit:* but be patient, and hope to the end for the glory which is to be revealed. And let us ever continue in prayer and supplication, and abound in thanksgiving to God even our Father, through the Lord Jesus Christ who is *the faithful witness*, the first born of the dead, and the ruler of the kings of the earth: who has loved us and washed us from our sins in his own precious blood, and has made us kings and priests to his God and Father—to him be glory and dominion for ever and ever, Amen. Behold! he comes in the clouds and every eye shall see him, even they who pierced him; and all the tribes of the earth shall mourn because of him; yes, so let it be. Let us, therefore, watch, brethren, seeing we have washed our robes and made them white in the blood of the Lamb. Behold! says he, I come as a thief. Blessed is he that watches and keeps his garments, that he may not walk naked, so that men should see his shame.

Brethren, pray for us that we may be accounted worthy to stand before him in that day. And may the Lord strengthen you and bless you. May he lift up his countenance upon you and give you peace. We wish you to have this letter read in all the churches who suffer with you. And now to him who is able to do exceeding abundantly above all that we can ask or conceive, to him be glory by the congregation for Christ Jesus throughout all the endless succession of ages. Amen.

EXTRACT OF A CIRCULAR LETTER,

WRITTEN BY MR. WALTER SCOTT, FOR THE MAHONING ASSOCIATION OF 1829.

[*From the Millennial Harbinger, Vol. II.*]

BELOVED BRETHREN—

The Christian of the 19th century has been permitted to witness the accomplishment of wonderful events—Providence has stationed him on a sublime eminence, from which he can behold the fulfilment of illustrious prophecies, and look backwards upon nearly the whole train of events leading to the Millennium.

Afar off, and upon the back ground of the picture before him, of wonderful extent, and in all the greatness of imperial ruin, appear the three empires of Babylon, Persia, and Greece. Nearer to hand lays Rome, eternal Rome! terrible in her origin, terrible in her glory, terrible in her *decline* and *fall!* Living and acting through a long series of ages, she approaches the very verge of the present scene of things, till she assumes the distracted form of the ten kingdoms spoken of by Daniel, the remains of which now reel to and fro upon the face of Europe like a drunken man, ready to be ingulphed in the yawning judgments of Almighty God. *Sic transit gloria mundi.**

But from amidst the blaze of her glory see yet loftier scenes arise—Behold the kingdom of our Lord Jesus, awaking under the eye of the Imperial Cæsars: small in its beginnings it rolls forward, it survives all Roman greatness; and that which was yonder a little stone, is here become a vast mountain and fills the whole earth; the waters which yonder issued from the threshold of the Lord's house, have here arisen, they have become waters to swim in—a river that cannot be passed over!

Here, too, are the impostures of Mahomet and the Pope, with temples having the lowermost part consecrated to God—the upper to the worship of idols. Arrayed in purple and scarlet, decked with gold and precious stones and pearls, behold the apostate Church, mounted upon her

* So passes away the glory of the world.

imperial beast, holds forth to the intoxicated nations a golden cup in her hand, full of abomination and of the filthiness of her fornication: on her fair, but unblushing forehead, is inscribed *Mystery—Babylon the Great—the Mother of Harlots, and abominations of the earth.* She shall be thrown down with the violence of a millstone plunged into the midst of the ocean.

Her portentous offspring also, issued to mankind at the mature age of 666, with the head of a Lamb and the heart of a Dragon—the *Inquisition* raiseth itself on high, with the power, the delusion, the cruelty, of its parent—it comes roving o'er the earth, and causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead—and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Here, also, is the French atheism, filled with all presumption, and magnifying himself above every God—he speaketh marvellous things against the true God—his hands are filled with spears, and his skirts are drenched in blood; but he shall come to his end, says Daniel, and none shall help him.

All these things, beloved brethren, have passed in review before the Christian of the nineteenth century; but if we have had to witness schemes of policy and superstition so wild and enthusiastic, and apparently so unfavourable to the true religion, we have seen many things introduced, also, highly conducive to its promulgation and reception among mankind. Above all, we have seen the Church in America seated down under a gracious and efficient Government, affording her and all men an unprecedented security of life and property; and if her unity be still a desideratum, we ought to remember that the Saints, for nearly three hundred years, have been combating tyranny and superstition with astonishing success, until those who despise every name and every phrase not found in the Scripture, have become probably by far the most numerous party of professors in the United States.

But who would have thought it remained for any, so late as 1827, to restore to the world the manner, the primitive manner, of administering to mankind the Gospel of our Lord Jesus Christ? Or which of you, brethren, would

have thought, two years ago, of men coming from forty to a hundred and twenty miles to the ministers of the Mahoning Churches for baptism? Yet these things have actually occurred. And who cannot see that, by the blessing of God, the ancient Gospel and ancient order of the Church must prevail, to the certain abolition of all those contumacious sects which now so wofully afflict mankind.

Brethren, we have a right to expect great things at the hand of our Father—if we are united and stand fast, striving together for the faith of the Gospel. And be it known to you, brethren, that individuals eminently skilled in the word of God, the history of the world, and the progress of human improvement, see reason to expect changes much greater than have yet occurred, and which shall give to political society and to the Church, a different, a very different complexion from what many anticipate.

The Millennium—the Millennium described in Scripture, will doubtless be a wonder, a terrible wonder to ALL!

The Gospel, since last year, has been preached with great success, in Palmyra, Deerfield, Randolph, Shalersville, Nelson, Hiram, &c., by brothers Finch, Hubbard, Ferguson, Bosworth, Hayden, and others. Several new Churches have been formed; and so far as I am enabled to judge, the congregations are in a very flourishing condition: indeed, the preacher of the present day, like the angel of the Revelation, seated on the triumphant cloud, has only to thrust in his sharp sickle in order to reap a rich harvest of souls, and gather it in unto eternal life.

PRIMITIVE AND MODERN CHRISTIANITY.

[*From the Christian Baptist, Vol. II.*]

A series of almost 2000 years has now fled away since the Gospel announced light and religious liberty to the enslaved world; since Messiah, emerging from the rocky sepulchre, destroyed Death, and delivered those who, through fear of his merciless domination, were all their lifetime subject to bondage. Strong and implacable were the enemies of Jesus; many were the foes with which the

Captain of our Salvation had to contend, and for a moment they seemed to prevail. They crucified him, and thought themselves secure: they entombed his murdered body, and vainly imagined the conquest was complete. Unhappy men! how blind to the future! Scarce was the palm of victory lifted to their brows when it withered; scarce did the dawn of conquest rise upon their marshalled efforts when it set in the midnight of everlasting dismay. They succeeded in depriving the Champion of Israel of the light of life; but in the awful moment he only groped for those pillars on which the whole temple of Jewish and heathen superstition stood. Then, indeed, he bowed himself. The grave could not retain him who made the world. The Shepherd of Israel descended into the pit, but it was only to destroy the enemy of the flock, and having seized him he slew him. When the Son of God rose from the dead, and thereby brought life (eternal life) and immortality to light, ignorance, the cause of all Jewish, heathen, and Antichristian superstition fled before him; and seeing that the world were in great bondage through fear of death, and especially through their ignorance of that life which lay beyond death, it was necessary that he who gave his life for the world should deliver his children from the bondage of this fear. Having risen from the dead, and removed the cause of all uncertainty respecting a resurrection and eternal life, nothing remained but to let the children know it. To effect this, to remove all fear, to inform the body of the resurrection of its head, to let all flesh see the salvation of our God—the Lord Jesus called the twelve, and, *viva voce*, commissioned them to go into all the world and to preach the Gospel (*i. e.* his death and resurrection) to every creature: "He that believeth shall be saved—he that believeth not shall be damned." This, by the way, is the only constitution of a Christian assembly, in opposition to all written instruments. Having received this Gospel in charge, the Apostles went forth every where preaching it, God bearing them also witness in signs and wonders, and diverse miracles, and gifts of the Holy Spirit, according to his will. Having made disciples in Jerusalem, and everywhere among the Gentiles, *it* became necessary to assemble the brethren on that fact

which they had believed, in order that they might edify one another, grow in grace and knowledge, increase in every good word and work, and finally show forth the death of Jesus in the eating of the supper.

To manage the business of the Church in all ages, it pleased the head of the Church to appoint Bishops and Deacons. The Apostles were chiefly employed in ordaining elders "in every Church" on their return from their first tour through the Lesser Asia. Titus was left in Crete for the express purpose to "ordain elders in every city," and Timothy had this business in charge in the Church at Ephesus. And in all those appointments the Bishops and Deacons were chosen from among those who believed. Besides this, they were numerous in every Church.

Of the Elders or Bishops at Ephesus, it is said that they "all fell upon Paul's neck," &c., but the word "all" is never used of one or two, but of a considerable number of persons. Two things, then, are remarkable in the choice of the primitive Bishops. 1st. They were selected from among the brethren; 2dly. They were numerous in every Church. Two things are remarkable of modern teachers: 1st. That they are not chosen from among the brethren; 2dly. That there is uniformly but one in every Church. The order established by the Apostles was the same in every Church, and was very simple; but the world, which perverteth all things, soon began to make inroads into the beautiful and simple institution of the Lord Jesus, and from the most instructive and pure society, it has become the nest of every unclean bird. Evil men did not wait until the Apostles were dead, but even while they were alive commenced their Antichristian labours, which caused the Apostle to say that even now, *i. e.* while the all-authoritative Apostles and chief servants of the Lord Jesus were present, the mystery of iniquity was a-working; yes, even then there were evil men and seducers, who were to wax worse and worse; and those men were not without, but within the Church, like Diotrephes, who loved to have the pre-eminence, who received not even the Apostles, but prated against them with malicious words. So says John. Peter tells us that these false teachers were to be remarkable for false doctrine, for covetousness, for their con-

tempt of the magistrates, for corruption, for loving the wages of unrighteousness, for speaking great swelling words, &c. They even dared, under the name of Christians, to call in question the authority of the Apostle, which occasioned him to speak as follows to the Corinthians:—"Am I not an Apostle?" And to say of those pretended servants of Christ, that seeing Satan himself was transformed into an angel of light, it was no wonder, therefore, if his ministers were transformed into the ministers of righteousness. This is a singular incident, that the sons of God, the disciples of our Lord Jesus, should really be subject to the impositions of the servants of the Devil, transformed in appearance into servants of Christ. What is the Christian to do after being told so by the Spirit of his Father? Where is he to look for these transformed ministers? How is he to detect the cloven foot?

This difficulty is greatly increased in the present age. Teachers are so numerous and so contradictory, so learned and yet so ignorant of the Scripture, so covetous and yet so lofty in their requirements, that even the well meaning are at a loss sometimes how to act in regard to their claims. Is the disciple to look for these transformed ministers among those who have thrown off not only the power, but the form, of religion? Surely not! The Apostle says they assume the colour of servants of Christ, and therefore must be looked for among Christians. When any truth in the New Testament is contended for by any number of combatants, it is possible for all to be wrong, but they never all can be right. If one man call himself a servant of Christ because he holds a licence of the Pope; another because he holds it of an Episcopalian Bishop; a third, of a classical Presbytery; a fourth, of an association; and a fifth, of anybody that has plenty of influence with the public—surely they cannot all be right when they come to contend with each other about the *jus divinum* of their respective ordinations. The first of these tells the world he can make his God! and the disciples eat him! The second half denies this, and the rest deny it altogether. This, one would suppose, is a very delicate point to be divided upon—yet so it is; and the Lord pity the poor disciple who has to confide in any of them, for they are very

wolves! Oh, reader! is it not a desideratum, then, to have a rule by which the disciple may distinguish the ministers of Christ from the ministers of Satan transformed. Surely it is; and the Bible is that rule—the Bible, declared to be profitable for doctrine, reproof, correction, and instruction in righteousness, and is given by inspiration, that the man of God may be perfect, fully furnished, says the Apostle. I shall suppose myself a Christian greatly embarrassed by the above saying of the Apostle, viz. that the ministers of Satan are transformed into the ministers of righteousness, and feel anxiously desirous to be able to distinguish them from those who are the true shepherds or bishops of Christ's flock.

I have no guide under Heaven but the Bible. This is either allowed, or ought to be, by all. There is no legitimate authority in religion that is not derived immediately from the Scriptures; they are God's umpire in all Christian questions; and to them, and to them alone, in the dernier resort, must we appeal; so that the only question remaining is, Whether the Bible contains descriptions of the real and transformed ministers, particular enough to enable me to distinguish them from each other. I can know this only by opening the Bible and reading it. I proceed, with respect to both, by induction of particulars, thus:—First, all the bishops and deacons in the Churches of Jerusalem, Judea, Samaria, Ephesus, Greece, Crete, &c., were uniformly, without a single exception, selected from among the brethren of the particular Churches in which they were to officiate; and this particular I hold to be a *sine qua non* in the electing or ordaining of a bishop of Christ. He must be chosen from among the flock. Step aside from this, and the hireling system at once enters, with all its train of religious spouting, preaching, &c. If the brethren, therefore, *require* or *desire* to have bishops and deacons, it is indispensable that they look out from among themselves holy men, answering to the description of such persons in Timothy, Titus, and elsewhere. Now in selecting bishops and deacons, a Church, or a number of people calling themselves a Church, may choose to depart from this uniform practice of the apostolic Churches, *i. e.* they may hire a school or college man, who, allowing,

the assembly so hiring him to be what they profess to be, a Church of Christ, can never, in any sense, be said to be selected from among the brethren of said Church; and for their practice in so doing it is certain that they can plead neither Scripture precedent, nor precept. In such a case, then, we have great and manifold reasons to suspect the character of the Church, as well as that of the minister. The first may be, and I only say it *may be*, a synagogue of Satan, and the preacher his minister transformed into a minister of righteousness. However, it would be premature in me to say that every minister so appointed is a minister of Satan; because this would, even in my own opinion, be deducing the general conclusion for which I am searching, from too limited a number of experiments. I only say, then, that such a person and such a Church are wrong, *i. e.* astray from Scripture authority in the very first step, and therefore I must proceed with the induction. But here I shall turn a leaf, and look through the medium of the Scriptures at the hireling or transformed minister. We have seen how any number of individuals in the apostolic Churches arrived at the episcopal office. *i. e.* through a choice from among the members of the Church where said bishops were to officiate. We are sure, then, that one so appointed "cometh in by the door," *i. e.* in the only manner authorised by Scripture precept and example. But for the hireling—how comes he in? "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, is a thief and a robber." It would appear from this declaration, then, that the step which a man makes at the threshold, may finally determine his character as a minister. The reader may, perhaps, be afraid to look at things in this frightful point of view, seeing he may never have heard or seen of ministers being got by selecting them from the Christians in the Church where they are to officiate. We grant that this manner of viewing things bears wonderfully on the preachers of the present day, notwithstanding all their pretensions. But to go on: It may be objected that the Saviour used the above language (John x.) in reference to the Pharisees, with whom he was speaking. It will be granted; but let us try *to discover* the meaning of the Saviour's account of the

hireling in John x. First, then, he spoke this address to the Pharisees, as appears from the latter end of the preceding chapter; and when he had done so, the Apostle John makes this observation on the matter (verse 6.), "*This parable Jesus spake unto them, but they understood not what things they were which he spake unto them.*" A second matter worthy of observation then is, that those same Pharisees, whom he plainly indicated to be thieves and robbers, did not understand what he meant in this speech. In short, it would appear that those ministers were not aware of their own origin—were not aware that they had no right to labour among the flock of God, and had no authority from him. Let us see, then, how these men climbed up to the office of *teachers in Israel!*—how they came by the name Reverend or Rabbi.

All the world knows that there was no foundation in the law of God for the sectarian distinctions of Pharisee and Sadducee. These sectaries, therefore, owe their origin to some heresiarch, who lived either at or before the return from Babylon. Well, therefore, might the Saviour style them an offspring of vipers, *i. e.* the followers of unauthorised, heretical assemblies, who, instead of adhering to the law of God, and that alone, would wickedly frame their own religious course, and even set aside the law of God by their traditions. But if they had no liberty from the law to assume these names, they had far less for assuming to themselves the office of teachers. It was declared of God in Deuteronomy, that the house of Levi should teach Jacob his judgments, and Israel his law; that they should put incense before him and whole-burnt sacrifice upon his altar. And on this account the lands of the house of Levi, which amounted to the one-twelfth of all Canaan, was divided among the other tribes, who returned one-tenth of their annual increase for the service appointed them of God, viz., for teaching his judgments and law, and for waiting on the service of the tabernacle. And here it must be remarked, to the confusion of those who plead for the tenth, that the lands of the tribe of Levi being taken into account, the priests received only one-tenth of the produce for one-twelfth of the soil, which is about one-sixtieth of the whole, besides what in reality was their own; so that Israel paid

to the priests, in fact, a very poor stipend, considering the business and important service appointed them of God. The house of Levi, then, were the true teachers in the Church of Moses. And now conceive for a moment the fatal effects which the violation of the law would have upon the condition of the Levites. Conceive how easily this paltry return might be diminished, and how quickly the ministers of God might be deprived of their due and necessary means of subsistence, if a host of individuals from the other tribes should arrogate to themselves the office of teachers and expounders of the law. The Pharisees, then, who were chief teachers, and compounded of individuals from every tribe, are, therefore, by our blessed Saviour, declared to be a plantation which his Heavenly Father had not planted, and were to be rooted out. Josephus, as quoted by Whitby, says that many of the priests were starved to death in consequence of the people not bringing in their tithes. It appears to me that the Pharisees had got up an order of things very much resembling our theological institutions, where all comers indiscriminately were instructed in the divinity of the day, without the least respect to the law of God on this point, without the least regard to the rights and dues of the Levitical ministers; and who does not see that the young Pharisee, Paul, who was no Levite, but of the tribe of Benjamin, was one of the young divines at the moment of his conversion? What right had Paul to teach the judgments and law of God to the Jews? He was a Benjamite, concerning which tribe God said nothing about teaching. Yet was this young gentleman sent to college—schooled in the traditions of his sect—distinguished for his zeal, and for his progress in the study of self-deception, as well as for being the student of the famous Gamaliel. Now, then, we can easily perceive, I hope, what the Saviour meant by the Pharisees' climbing up into the sheepfold another way, and being thieves and robbers. First, they had no authority for teaching from God. Secondly, they robbed both the priests and the people; as the Lord Jesus said, "Ye rob widows' houses, and for a pretence make long prayers." The priest's lips were to keep knowledge, and the people should seek the *law at his* mouth; for, says Jehovah, "He is the messenger

of the Lord of Hosts." The Pharisees and others then had come in between the people and the teachers whom God had appointed, and thus threw the nation into sects, as the schoolmen have done in the Christian Church; for, whereas our blessed Saviour has ordered us to look out for officers from among ourselves, and has given us examples of it in all primitive Churches of his Apostles' planting, these learned divines have come in between the holy brethren and the law of Christ, and have not only done away with the ancient custom of selecting bishops from among the brethren, but even succeeded, almost generally, in foisting their own young men on the sons of God for teachers. When I look, therefore, through the medium of Scripture at the Christian bishops, I see that they are distinguished for being selected from among the disciples; and this I call the door into the sheepfold, because it is the way authorised of Christ. When I look through the Scriptures at the transformed minister of Satan, I behold him coming into the fold by another way, *i. e.* in a way not authorised of Christ, not chosen from among the brethren, but foisted over the heads of the most aged and experienced into an office which is due only to one of themselves. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." Now, then, in searching the Scriptures, I have discovered one difference between the bishop and transformed minister—they do not come in alike—the manner of their induction is absolutely diverse—the one by the door, the other by the wall—the one by an authorised method, the other by an unauthorised method. But this induction may be pursued to greater length in some future paper.

PHILIP.

LETTER TO A. CAMPBELL, WITH HIS REPLY.

[*From the Christian Baptist, Vol. I.*]

MR. EDITOR,—Sir; having read with considerable attention the numbers of the *Christian Baptist* already published, and approving of the general spirit and tendency of your work, I take the liberty of suggesting to you the

necessity of avoiding extremes. I have, for some years, lamented that so many who have opposed prevailing errors with considerable ability and commendable zeal, have defeated their own good efforts by outstepping the fixed boundaries of truth; and thus introducing schemes and opinions, as subversive of the religion of the New Testament, and as fraught with mischief in their ultimate operations, as the schemes which they opposed. In hastening out of Babylon they ran past Jerusalem. I would, with due respect, suggest to you, that I think your opposition to Bible Societies savours a little of this error. You have classed these most benevolent and useful institutions with schemes, as unwarranted of God, as enthusiastic, as they are irrational and absurd. In this one instance, I honestly think, you have erred; you will please reconsider this matter. Consider only one fact, that it is owing to these benevolent institutions, that so many of the poor have the word of life at this moment in their hands. I readily allow that it is difficult, very difficult, to keep within the limits of propriety, within the limits of truth, in taking up the pen against a world of errors. It is also possible to fall short of the proper bounds, as Luther and Calvin very plainly have done. These men were reformers of Popery, not advocates of the religion of the Bible. They brought the Pope's chair with them, and established a religion as political as that of Rome. The very essential principles of Popery are to be found in the works of these reformers. As for instance, these words of Calvin, "The Church did grant liberty to herself *since the beginning* to change the rites (ordinances) somewhat, excepting the substance." *Calvin's Com. on Acts* viii. 38. This principle recognised and acted upon, re-establishes Popery on its proper basis. And the present appearance of Lutheranism and Calvinism shows how trifling the difference between the great mother and her elder daughters. Hoping that you will keep close to the grand model, I am your well-wisher, ROBERT CAUTIOUS.

P——, Va, November 6th, 1823.

MR. ROBERT CAUTIOUS,—Sir; yours of the 6th instant, came duly to hand. I am obliged to you for its contents. You think that it was rather going to an extreme to rank

Bible Societies with other popular schemes. Perhaps a more intimate acquaintance with our views of Christianity would induce you to think as we do upon this subject. We are convinced, fully convinced, that the whole head is sick, and the whole heart faint of modern fashionable Christianity—that many of the schemes of the populars resemble the delirium, the wild fancies of a subject of fever, in its highest paroxysms—and that these most fashionable projects deserve no more regard from sober Christians, Christians intelligent in the New Testament, than the vagaries, the febrile flights of patients in an inflammatory fever. We admit that it is quite as difficult to convince the populars of the folly of their projects, as it generally is to convince one in a febrile reverie, that he is not in the possession of his reason. Some of the actions, however, of these subjects of disease, approximate very nigh to the actions of those in perfect health, while others are extravagantly wild. The course pursued by physicians in such cases as we have alluded to, for the cure of the body, is analogous to the proper course to be pursued by those who would reduce the minds of the populars to views and practices consistent with Scripture. It is not the administration of stimulants, but a system of depletion, that will effect a cure. It is not the recommendation of the popular schemes, it is not the prescription of zealously engaging in all the projects of converting the world, recommended by the popular clergy, that will heal the diseases of the people; but it is an abandonment of every human scheme, and a submission to learn and study Christianity as developed in the Bible. This is the course, and the only course, that will effect a cure and renovate the constitution. Every other course resembles the palliatives, and sedatives, and stimulants of quackery.

With regard to Bible Societies, they are the most specious and plausible of all the institutions of this age. No man who loves the Bible can refrain from rejoicing at its increasing circulation. But every Christian who understands the nature and design, the excellence and glory of the institution called the *Church of Jesus Christ*, will lament to see its glory transferred to a human corporation. The Church is robbed of its character by every institution,

merely human, that would ape its excellence and substitute itself in its place. Should a physician of extraordinary skill exhibit a medicine as an infallible remedy of consumption, in all its stages, when administered according to his prescription; should he represent it as *perfectly adapted*, without any commixture or addition, to the patient in every stage; should he also be a person of unbounded benevolence—what would be his feelings when some ignorant quack would bring himself into notice by recommending the grand specific as infallible, should a little sage tea or some innocent anodyne be added? Would not the physician feel his skill insulted, his character traduced, and would not his benevolence provoke him to anger at the impudent or ignorant quack who would thus strive to creep into notice at his expense, and, at the same time, partially, if not altogether, defeat the real utility of his medicine. The case is parallel, at least sufficiently so, to illustrate our meaning. The infallible physician has exhibited an infallible remedy for sinners; he has also established a society to which he has committed it, to be preserved and exhibited in purity. This society he has called the *house* of the living God, the temple of the Holy Spirit. The honour and glory of this society, of this institution, and the honour and glory of its founder, require that in its *own character*, not in that of a heterogeneous association of Calvinists, Arminians, Mammonites, Socinian Philosophers, and Philosophical Sceptics, it presents and disseminates in their purity the oracles of God. Let every Church of Christ, then, if it can only disseminate twenty Bibles or twenty Testaments in one year, do this much. Then it will know into what channel its bounty flows; it will need no recording secretary, no president, no managers of its bounty. It will send all this pageantry, this religious show, to the regions of pride and vanity, whence they came. Then the Church and its King will have all the glory. The limits of my sheet command me to come to an abrupt close.—Your friend,

B——, *Nov. 20th*, 1823. A. C.

EXTRACT OF A LETTER TO THE EDITOR OF THE CHRISTIAN BAPTIST.

[*From the Christian Baptist, Vol. I.*]

"But before discussing the episcopal qualifications and office, may we not take a glance backward at those who, before the existence of the Christian bishop, were charged with the instruction of mankind. Previous to the announcement of the new religion, nothing could be effected in sacred matters without money. Whether we look to the holy institution of the Jews, or the false mummery of the Gentiles, religion was equally expensive to the worshippers. As the Jewish priesthood lived by the altar, the repetition of the sacrificial rite was, with them, a matter of the very last importance. Its divine authority and antiquity afforded them a fine handle. In the praises of its propitiatory attribute they were both long and loud. Indeed the doctrine of a *real* propitiation by beasts seems actually to have been taught by them. If it was not, it may be very properly asked why Paul wrote against this sentiment; for he says, in writing to the Jews, that it was *impossible for the blood of bulls and goats to take away sin*. This was certainly intended as a refutation of the doctrine maintained and taught by the *priesthood*. Now this was a most effectual method for securing the frequency of sacrifice, and this rite accordingly proved a source of eternal eating and drinking to the lazy priests. The people either believed what was told them of the propitiatory efficacy of the offering, or were afraid to deny it. In David's day the absurdity seems to have been carried to such an unwarrantable length, that the Lord himself, by David, reproves them for it in these remarkable words, Paslm l. "*If I were hungry I would not tell thee, for the world is mine and the fullness thereof. Will I eat the flesh of bulls or drink the blood of goats?*" &c. This looks as if Israel had gone so far out of the way as to suppose that God actually depended for his subsistence on their offerings. Superstition sets no bounds to its liberality towards those whom it deems the messengers of another world; and we may be sure that if once the above notion obtained footing, either in Israel or among the heathen, the folds of the wealthy

and the cellars of the great would become equally accessible to the insatiable priesthood. Every Christian must admire Isaiah's prophecy on the demolition of the sacerdotal reign and order. The prophet had just been celebrating (chapter liii.) the death and resurrection of the Redeemer, and the glorious things consequent on it, when the subversion of the Aaronic economy came full in his view, chap. lvi. "*All ye beasts of the field, come to devour; yea, all ye beasts in the forest. His watchmen are blind; they are all ignorant; they are all dumb dogs; they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand; they all look to their own way; every one for his gain from his quarter*," &c., and all this was to take place immediately on the promulgation of the new institution spoken of in the 55th chapter, when money would not be asked of the worshippers for what they wanted, it being only required of them to incline their ear to hear, and their souls should live.

If we turn to the heathen we shall see that their priests were equally ignorant and vile; and that the pomp and pageantry of the religious shows and mediation were equally extravagant and expensive. Superstition opened all her stores; ostentation heaped the altar, adorned the temple, and enriched the priest. Now God has vouchsafed us a tremendous experience with respect to man mediation —of its inefficacy, and of the nullity of priests in making us wise unto salvation. From the flood to the Redeemer, and again from his time to the present, the nations have laid rotting under the hands of heathen and Roman priests successively. Shall we never learn that it is the same thing to have no Bible and to have it and not read it? One of our Gospel *ministers* here announced the other day from his *wooden box*, that if a man would not pay for the gospel he should not hear it. This was a profitable turn to give the Scripture; for you remember that it reads, that he that does not work should not eat; but this would have been tearing his own flesh. But the popular clergy will tell us that they have not so erred; they are neither heathen, Jewish, nor Roman priests. True, but may they not be a commixture of the whole three? They will ask, Where are the tripods, the censers, and the gold? Where is the

pomp, the pageantry, the paraphernalia of heathen or Roman parade? Where are the altar, the victim, and the priest? Where are all the gods and the lords? who hath torn from their brows their many crowns? who hath driven them from their lofty abodes? who hath laid their temples in smoking ruins along the ground? True, these symbols of idolatry have disappeared, or are broken. The Lord Jesus has rent the veil of ignorance in twain; in a thousand instances he hath cut the eyeballs of the blind, and poured in upon them celestial light; he hath flung wide open to the view and access of mortals the gates of righteousness; he hath inspired hearts with hope that never hoped before; he hath washed many from their sins in his own blood, and will ultimately present them spotless before the presence of his glory. But look at the nations as they exist under the instruction of men, impudently calling themselves the *ministers of Christ.* Listen to the blasphemy of the Most High every where around—see the drunkenness —mark the superstition and excessive ignorance of the popular assemblies; and then say if any thing but heathen darkness prevails—say if the nations under clergy are in a better condition, with respect to morals, than when they were under priests. But, according to the Scripture, the nations in this dispensation were not to be under either priests or clergymen, but under Christ. "*There shall be one shepherd.*" A Christian bishop has no authority over the brethren but what arises out of his own superior humility. But this much by the way. After all, why should it be supposed that clergymen are better able to teach us (laics) the Bible, than we to teach one another. They are, in nineteen instances out of twenty, very ignorant of the Bible, and impudent in their approaches toward good men. Who has not observed their pomposity and their ill breeding? But they are generally from the meanest families in society, and their education is mostly obtained by charity.

Jupiter, Saturn, Mercury, and Venus, the Egyptian Apis, the Crocodiles, the Garlic, are imperishable memorials of priestly stupidity—and while we have crosses, relics, beads, baubles, with all the trumpery of monachism and the pulpit, and the sprinkle basin, and the consecrated water, we are in the possession of indestructible monuments of *clerical excellency.*

When the knowledge of the one God was lost among the heathen, did the priests restore it? and when it pleased God to reveal himself by Moses, who was no priest, who perverted his holy institutions, and sullied and obscured his peerless and benevolent character? The priests. But when the Son, who alone reveals the Father, made a further display of the divine character, who belied that character? Who, with matchless effrontery, stole the Bible from the people, and substituted pranks, abstinence, and gloom, for virtue and the love of God? The ministers of the Gospel, as they call themselves. But it may be truly said, that, from Aaron, who cheated the Israelites of their ear-rings, and caused the people to commit idolatry, down to that hierarchical conclave which imbrued its hands in the blood of the Lord of Life, and from that time again down to the present, all ignorance, mystery, trick, and religious gloom, have originated with the clergy. But the thief steals not in the day, but in the dark. If the lamp of divine revelation would expose their cupidity and avarice, they do wisely to put it out or abuse it. If miners would have a horse to descend the shaft and become useful below in the dark, they first put out his eyes. The Philistines did this with Sampson before they dared to sport with him. So it is the policy of clergymen to shut, and obscure, and pervert the divine word, in order to carry on their gainful speculations. But I must stop. I thank you for your kind letter. Will you please to mind me when you come before the King.—I am yours, &c.

BIGOTRY.

Amidst the indiscriminate usage and application of the term *bigotry* it is not uncommon to find it very unwarrantably applied. It is used to excite public odium, where the thing which it is used to represent is no way disgusting. Hence some are called bigots, and accused of bigotry for rejecting all written creeds except the Bible; for being strict in worshipping God according to his commandments; for requiring the members of a Christian community to obey God rather than men. And I have known infidels accuse a Christian Church of *bigotry*, because they would not retain in their fellowship immoral persons, or persons who denied the Lord that bought them; and those who, in the Apostle's estimation, denied the faith and were worse than an infidel. Those who dislike the institutions of the Messiah are often found reproaching those *with bigotry* who love and obey them. Indeed, there is no term, whether *received in a good or bad sense, that may not be most egregiously misapplied.*

ON THE INFLUENCE OF THE HOLY SPIRIT IN THE SALVATION OF MEN.

ESSAY II.

[*From the Christian Baptist, Vol. V.*]

In my Essay, No. I., I endeavoured to lay before the reader a plain, concise, and scriptural view of this important subject, so far as it regards the *fact*, or reality of a divine influence on the souls of men in effecting the work of salvation. Deeply impressed with the persuasion that this is a matter of vital consequence, and earnestly hoping that my efforts may be acceptable to those who desire to form "correct views of the office of the Holy Spirit," I cheerfully resume the subject, and proceed to finish the task which I have assigned myself on this occasion.

Two points remain to be noticed; viz., "Some of the principal effects produced by this divine operation"—and "the high practical import of this truth."

The effects of divine influence are *manifold*—according to the manifold need of the sinful subjects of this blessed operation. Man, considered in a moral point of view, is *dark* in his understanding—*perverse* in his will—*unholy* in his affections—*impotent* in all his spiritual faculties—and *ignorant*, withal, as to the extent of his own wretchedness. This, it must be acknowledged, is not a comely picture; but a serious view of the state of man, as delineated in the Holy Scriptures, will convince us that the colouring is not too gloomy for a correct portrait. It would be easy to refer to those parts of the sacred volume which justify this representation; and easy to exemplify the representation to every enlightened mind by an appeal to facts. But this is not the leading object of our present attention; and this matter has been brought to view, by the way, for the purpose of introducing, in an appropriate manner, a notice of those operations and effects which are adapted to meet the case of fallen man. The evidence, however, of this representation will appear, at least *indirectly*, and by implication, from the effects which are ascribed to the influence of the "spirit of grace." These effects I state as being of the following nature; viz., *quickening* and *awakening*—*enlightening* and *convincing*—*converting*—*sanctifying*, and *strengthening*. Let us proceed to notice them accordingly.

The sinner is *ignorant* of the extent of his own wretchedness, and inattentive to his condition. The Spirit of grace, then, is a *quickening, awakening* spirit. Paul testifies that the quickening influence of God had been experienced by the Ephesian converts, who were once "dead in sins," Eph. ii. 1—5, and so of the Co-

lossians, ch. ii. 13. It is surely to this divine operation, attending the truth revealed, that we are to ascribe the awakening of a sinner to a sense of his condemned state; while, "pierced to the heart," he anxiously iuquires, "What must I do to be saved?"

We next remark, that the unconverted sinner is *dark* in his understanding; and (suitable to such a condition) the Spirit of grace is a spirit of *illumination*. Conscious of this, David prays, "Open thou mine eyes, that I may behold wondrous things out of thy law;"—and Paul, for the Ephesians, "that God might give them the spirit of wisdom and revelation in the knowledge of him; the eyes of their understanding being enlightened," &c. By virtue of this illuminating influence the mind is given to discover, through the word of truth, the insufficiency of man, and of man's righteousness—"the excellency of the knowledge of Christ Jesus," as "the way, the truth, and the life"—the necessity and beauty of that religion which is held out in the sacred volume.

The *perverseness* of the will is another unhappy trait in the character of the unregenerate; and the Spirit of grace is a spirit of *conversion*, to give a new turn to the inclination and choice of the subject. Paul was sent to the Gentiles "to turn them from the power of Satan to God." The Gentiles, then, needed to be turned, and so do *all;* for "all have gone out of the way, and there is none that doeth good, no, not one." But we have before seen that Paul was not the efficient cause of their conversion; for "who is Paul, or who is Apollos?"—'twas God that gave the increase—the desired success to their ministrations. Hence, then, the changing of the perverse will, and turning it to God, is the effect of divine operation on the soul. And this comports with the prayer and the declaration of Ephraim, Jer. xxxi., 18, 19. "Turn thou me, and I shall be turned; for thou art the Lord my God. Surely, after that I was turned, I repented," &c. May we not say, with propriety, it comports not only with Ephraim's case, but with that of every converted sinner?

Again we remark, that the unrenewed man is *unholy* in his passions or affections. His love and hatred—his joy and grief—his hopes and fears, are often excited by improper objects; never as they should be, by those which have the highest claim to their exercise. Now, the Spirit of grace is a *sanctifying* spirit—a spirit of *holiness*, to inspire his heart with new principles. Thus Christians are said to have "an unction (or anointing) from the Holy One;"—the Holy Spirit is promised to them that ask it of God;"—the earnest of the Spirit is "given in our hearts," and the "fruit of the Spirit is in all goodness, and righteousness, and truth."—1 John ii. 20. Luke xi. 18. 2 Cor. i. 22. Eph. v. 9. The *affections* are now excited and exercised in a new manner. "The

love of God" and hatred of sin—"joy in the Holy Spirit" and "godly sorrow"—"hope that maketh not ashamed," and "the fear of the Lord;"—these are the effects of this holy operation. And thus new-modelled, the subject of divine grace answers to the Apostle's description, 2 Cor. v. 17. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Once more, let it be observed, that the unregenerate man is *impotent* in all his spiritual faculties—unable, in his own strength, to achieve the victory over those formidable foes, within and without, which he has to encounter. But the Spirit of grace is a spirit of *power;* by which the favoured subject is enabled effectually to wage the war, and finally to triumph. None are fully sensible of the need of the Spirit, but they who are engaged in the conflict; and the more they know of themselves, the more they feel the need of this divine power. Hence Paul prayed for the Ephesian converts—"that he would grant you, according to the riches of his glory, to be strengthened with might, by his Spirit, in the inner man;" and for the Colossians, in like manner, "that they might be strengthened with all might, according to his glorious power." Though conscious of his own weakness, he felt persuaded that he "could do all things through Christ who strengthened him;" nor is he the only one who testifies, that "to them who have no might, the Lord increaseth strength." Testimonies to this effect might be brought in abundance, from the Old Testament saints as well as from the New; testimonies which clearly evince that spiritual strength is the effect of an operation from God on the soul. Upon the whole (let me add) the effect of divine influence on the soul is, a correspondence of views, disposition, and desire, with the dictates of the word of truth—a responding of the heart to the voice of God in his word; and this, too, may be considered as (in general) the most abiding and substantial evidence of the work of God within us. The reader will excuse the repetition of several Scripture quotations, which were introduced in my first number, and which it has been found requisite to bring forward in illustration of this part of our subject.

The importance of this truth, in a *practical* point of view, comes lastly to be considered. And here I remark, in the first place, that all scriptural truth is of practical import. I readily concur in the excellent sentiment so frequently insisted on in the *Christian Baptist*, that the truths of our divine religion, as exhibited in the Scriptures, are not mere *abstract speculations*, but *practical principles;* they are not dead branches, standing forth in their own nakedness, but living boughs, clothed with leaves and bearing fruit. This being the case, it follows that we

are interested in the knowledge of *all* holy truth. But as I take it for granted, that there is a difference in the *degrees* of importance to be attached to the truths in the system of revelation—that some are of more vital consequence than others; as some parts of the human system are more necessary to life than others, so it will follow that the more important any given truth in its nature and effects, the more requisite will it be that this truth be known and insisted on, in order to its practical bearing. Now, if what has been advanced on the nature and effects of divine influence be correct, *that truth* at once commends itself to us, as of high importance to be known and insisted on. This argument, I must think, is to be admitted as a valid one; but as, to some minds, it may appear rather complex, I will condense the substance of it, and say, in a simple and short manner—that this truth, as we have seen, is inculcated in the Bible; that, from the nature and effects of divine influence, it appears to be a truth of high importance; and, therefore, that it is highly requisite we should hold it forth in order to practical use.

This argument is intended merely to prove that the truth under consideration *is* of high practical effect, and the consequent propriety that it should be insisted on; it behoves us to show, in some instances, wherein this appears to be the case. Two important points here present themselves to our notice. First, this truth is requisite to *our own personal interest*; secondly, to *the glory of Divine grace.*

It is requisite to our own personal interest. We are in a spiritual (or, if you please, a *moral*) point of view, weak and needy creatures; insufficient with all the mere external means or aids afforded to us, to accomplish the work of our salvation. Hence, God has graciously promised to work in us; and the promises and declarations to this effect, and the fact that he does so, all go to prove our need of divine influence. Now, if this be our case, surely we ought to know it—to be deeply persuaded that it is so—that we may see and feel the necessity of applying "to the throne of grace, that we may obtain mercy, and find grace to help in time of need." The prayer of faith is an appointed way for obtaining the necessary supply of strength from God; but if we believe that we really do not need this divine supply, or that God will not grant it, then the prayer of faith can have no place;—prayer, in this case, is rendered nugatory and absurd. Here, then, appears a highly important practical use of the truth under consideration. This is a point of serious consequence, and I ask the reader's indulgence and attention a little further. If divine influence be not needed on man's part, nor to be given on God's part—then, prayer for spiritual aid from God *must be worse* than useless—it must be *improper*; prayer, in

this respect, either for ourselves or for others. And if any public servant in the Gospel should attempt to maintain the sentiment, then it is expected we shall no more hear him praying that God would touch the hearts of sinners—that he would awaken them —give them the grace of repentance, &c.

This truth is important, I add, to the glory of divine grace. This position follows from the above remarks, and a few words here will suffice. A due sense of our dependence, and of the kindness we have received, is necessary to excite our gratitude and praise; and God requires us gratefully to recognise his favour in the various ways in which he has bestowed it upon us. But if we be persuaded that we do not need *this* favour, or that God does not grant it to us—we may say, in this case, of praise as of prayer, it cannot exist; and the gift of the Spirit's influence must then be dropped from the catalogue of divine favours, when the Christian gratefully exclaims, "Bless the Lord, O my soul! and forget not all his benefits!" We have, then, another highly important practical use of this truth, viz., as it is a *memento* to remind us of our obligation, and to excite our praise for that divine agency without which we should have remained in our sins.

It is deemed unnecessary to enlarge on this point; but before I close this essay, my attention is demanded to a query which may here be brought forward:—"Of what practical use is this subject in teaching the *unregenerate?*"

In the specimens of public apostolic preaching with which we are furnished in the New Testament, there is, I readily acknowledge, but little appearance of a design to inculcate this truth on the minds of the impenitent and unbelieving. In direct addresses to the unconverted, it is admitted that this is not the leading object to be presented; and due reflection may enable us to account for it. God's methods of dealing with man are suited not only to man's nature, but to the nature of the case; and it must surely be owned that to call upon the impenitent and unbelieving to repent and believe, is more appropriate, and better adapted to the end in view, than to set out with informing them that the influence of the Divine Spirit is requisite to awaken and convince them. True it is that such influence is requisite throughout the whole process of religion, but in this truth a careless sinner feels no interest, and until he shall become in some measure sensible of his situation, it will be either rejected, or admitted for the purpose of being abused. The more proper and scriptural method of dealing with the unawakened appears to be—an exhibition of their state as sinners; of the method devised by Infinite Goodness for man's salvation; and the necessity of repentance towards God, and faith in our Lord

Jesus Christ. In addressing sinners, then, in a careless, unawakened state, I am not prepared to say that the subject here treated on would be of any *immediate* practical use; but as it forms one important branch of sacred truth, and frequently occurs in the general tenor of apostolic teaching—moreover, as every spiritual requisition involves the necessity of this divine agency, it surely ought to occupy a conspicuous place in our general exhibitions of the economy of divine grace. The awakened sinner, as well as the Christian, will thus be furnished with a truth, which, as we have seen, is of deep interest, and of high practical importance.

The substance of the leading sentiment maintained in these two essays, is, that we are dependant on the influence of the Holy Spirit to render the word of truth effectual to our conversion and final salvation. I am not so sanguine as to imagine that every remark I have made is invulnerable to an attack; or that every quotation from Scripture will certainly be found correctly applied; but the great object—the leading point—is, I humbly conceive, satisfactorily established; and *this*, I would hope, will meet with no opposition from the friends of divine truth.

PAULINUS.

W. JONES TO MR. ALEXANDER CAMPBELL.

London, May 20, 1835.

VERY DEAR FRIEND AND BROTHER!

Towards the close of my last letter, the date of which was April 20, I intimated that I had something further to say to you on the subject of the Holy Spirit's operations on the minds of men, in the way of enlightening their understandings into the saving knowledge of the truth as it is in Jesus, quickening them from a death in trespasses and sin, and moulding their hearts into the impress of the Gospel, agreeable to 2 Cor. iv. 6, Eph. ii. 1, and Rom. vi. 17. To this subject I shall devote the present letter: but before I proceed further, allow me to say that the object I have in view is not so much the information and instruction of my brother Campbell, who needs none from me, but to get what I have to say introduced into the columns of your Journal, so that it may meet the eyes of its readers, whose attention has been probably less drawn to it than its importance demands.

I am perfectly aware of the disadvantage I labour under in following so able and accurate a writer as your correspondent PAULINUS, whose two Essays on the Influence of the Holy Spirit

in the salvation of men have done such justice to the subject as to render it almost presumptuous in me to resume it after him. The only apology I have to offer for touching upon it is its very great importance in the system of Christian doctrines, according to my view of the matter, and the hope that I may suggest a few things not unworthy the consideration of your readers.

I apprehend, then, that the word of God warrants us in contending for a marked distinction between divine teaching and such as is merely human, even in its most pure and perfect form. The former is one of the blessings promised in the new covenant which was made with all the elect, and ratified by the blood of the Lord Jesus Christ. Hence it is written, Isa. liv. 13, "All the children shall be *taught of the Lord.*" And we have the same promise, Jer. xxxi. 34, in the very bosom of the new covenant; for thus runs the record: "This shall be the covenant that I will make with the house of Israel: After those days saith the Lord, I will put my law in their inward parts and write it in their hearts, and will be their God and they shall be my people: and they shall teach no more every man his neighbour and every man his brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord." Here we see that divine teaching is distinguished from "every man's teaching his neighbour;" and as to the subject matter of tuition, we see it is the knowledge of God, the just God and the Saviour—the God of salvation; "they shall all know me, from the least unto the greatest of them."

Now, we find the great prophet of the Christian Church, while in the discharge of his public ministry, quoting the words of Isaiah above mentioned, John vi. 45, and showing us the effects of this teaching. His words are, "It is written in the prophets, 'and they shall be all taught of God: every man, therefore, that hath heard and hath *learned of the Father*, cometh unto me.' And this *coming* he explains afterwards to be neither less nor more than *believing* on him, as the true Messiah, the Son of God, the Saviour of the world" (ver. 47.), or receiving the divine testimony concerning his person, mission, and work, all which he resolves into his Father's *drawing*, (ver. 44,) or its being *given* them of the Father to believe in his name (ver. 65).

Your correspondent PAULINUS has very satisfactorily shown the necessity of this divine teaching, or in other words, the work of the Holy Spirit, in order to make men wise unto salvation. Hence our Lord says, when commenting upon the promise in Isaiah, "No man can come unto me except it were given him of my Father." John vi. 65.: answerable to which the Apostle Paul thus writes: "The natural man receiveth not the things of

the Spirit of God, neither can he know them, because they are spiritually discerned." The doctrine of salvation through a crucified Redeemer is a stumbling block to the Jew and foolishness to the Greek—while to such as are *called*, or taught of God, it is both the wisdom of God and the power of God unto their salvation. It would be easy to multiply testimonies to the same purport, were it necessary, but what have been adduced may suffice to this end.

And now as respects the nature of this new covenant blessing, namely divine teaching, it may be useful to make one general observation, which is, that it does not supersede the means which God hath appointed for instructing mankind in the knowledge of the truth; for "faith cometh by hearing;" and "it pleases God, by (what men are pleased to call) the foolishness of preaching to save those that believe." What we contend for is, that divine teaching is *above* and *beyond* all human tuition, even of revelation itself; and it is the only thing which can give efficacy to human instruction, and crown with success those outward means which are of divine appointment: for "Paul may plant," or sow the seed—he may preach the word or doctrine of the kingdom, "and Apollos may water it, but God alone can give the increase." Hence we find the Saviour himself owning the sovereignty of God in communicating the knowledge of the saving truth to whomsoever it pleases him: "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes: even so, for so it seemed good in thy sight." Matth. xi. 28.

The Apostles were divinely commissioned to preach the Gospel to every creature, and they had their Lord's promise that he would be with them always to give his word effect; yet we find them soliciting the prayers of their Christian brethren, that they might not labour in vain, nor spend their strength for nought. They were pre-eminently qualified for the arduous undertaking by a full and clear understanding of the subject, for they preached with the Holy Spirit sent down from Heaven. They had, moreover, the power of working miracles in confirmation of the truth of their testimony; for God bare them witness with signs, and wonders, and divers miracles and distributions of the Holy Spirit according to his own will. Yet, notwithstanding all these advantages, we hear them saying "Paul may plant and Apollos water, but God giveth the increase." "Brethren, pray for us, that the word of the Lord may have free course and be glorified." "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

There are few things of greater importance to Christians *in general, and* to those who are called to bear office in the

Churches more particularly, than to be able to distinguish *divine* teaching from that which is purely *human*: but I have thought that the following characteristic properties and effects, if duly attended to, might assist us in discriminating between them.

1. Divine teaching, in which the Holy Spirit is the agent, and the word of truth the instrument or means, is always *effectual*: but it is not so with that which is merely human. Men may speak the real truths of God to the outward ear, and even communicate a theory of the system of evangelical doctrines, or a scientific knowledge of them to the judgment, but they cannot give a spiritual discernment to perceive the things of the Spirit of God. He alone can "give an understanding to know Him that is true." None but God can open the heart—rectify the very perceptive faculty—and speak immediately to our spirits by his word. Naturally, the human mind is like ancient chaos, full of darkness and disorder; and so the agency of an Almighty hand in bringing a sinner out of darkness into the marvellous light of the Gospel, is compared to the creating power whereby Jehovah first called the world into order, commanding the light to shine out of darkness, 2 Cor. iv. 6. Thus he shines into the human heart, giving the knowledge of his glory as it manifests itself in the person of his Son; and thus he discovers himself by his own light, just as the sun does in the natural world. "In thy light," says the Psalmist, "we shall see light." xxxvi. 9. Moreover, men may set forth the evidence of divine truth to one another with great clearness and power, but they cannot produce conviction in the mind of an unbeliever by means of that evidence. But the light which comes from God carries its own evidence along with it: for the God of truth makes himself manifest as the speaker, and so it comes "not in word only, but in power, and in the Holy Spirit, and in much assurance." 1 Thess. i. 5. Men may set forth in words, the beauty and loveliness of divine things, but they cannot communicate a view of their glory and excellency to the mind, so as to cause sinners to perceive and relish and love them supremely; and hence it is that we often find knowledge and love separated. Through divine teaching, the blessed God gives such a view of his character and grace in the great salvation, as effectually to attract the believer's supreme affections, and constrain him to love, admire, and glory in the blessed object.

2. Another property of divine teaching is, that it is *plain and simple*; conformably to which, the Apostles, in preaching the Gospel to the world, used "great plainness of speech." The philosophic wisdom and scholastic reasoning of men always per-

plex and obscure the simplicity of divine truth; and the more they think to investigate it in this way, the more manifest is their failure—the more do they involve themselves and others in darkness and intricacy. But divine teaching does not leave the mind to laboured and ingenious investigation, or to a painful stretch of the judgment or reasoning faculties to comprehend it. It comes with a self-evidence and simplicity like the very principles of nature: so that every thing appears so plain and simple, and at the same time so surprisingly grand and God-like, that the subject of it stands astonished at his former blindness and ignorance. Now, this method of instruction is peculiar to Him that made us—who created and has access to our spirits, and who knows how to shine into our hearts. This teaching, indeed, makes the simple wise unto salvation; but it also makes the reasoning philosopher a fool, that he may become wise in the simplicity of a little child. Hence the saying of the Apostle Paul, "If any man amongst you seemeth to be wise in this world, let him become a fool that he may be wise, for the wisdom of the world is foolishness with God:—the Lord knoweth the thoughts of the wise that they are vain." 1 Cor. iii. 19, 21. A blind philosopher may reason about the nature and properties of colours; but an illiterate rustic will have a more correct notion of them by a single glance of the eye! Such is the case in reference to divine truth with every one that is taught of God.

3. Divine truth is of a *humbling tendency*, and so also is divine teaching; and this is another of its properties whereby it may be distinguished from mere human tuition. The teaching of theology as a science, which is the great purpose and business of our schools, academies, and colleges, has a manifest tendency to puff up the human heart with the pride of knowledge, and inflate the mind with a conceit of its comparative attainments. Hence, "the wise man glories in his wisdom." But divine teaching, as it manifests the glory and majesty of God to the soul, so it empties the creature of all his fancied self-importance, and lays the subject of it low in the dust, as an ignorant and polluted mortal before the eternal and incomprehensible Jehovah. We have in the Scripture many instances of the fact now mentioned. Such, for instance, is the case of Abraham—"Behold, now I have taken upon me to speak unto the Lord, who am but dust and ashes." Thus also it was with Job—"Behold, I am vile, what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea twice, but I will proceed no further. I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." And was not

the case the same with the holy prophet Isaiah, when in vision he was favoured with a discovery of the glories of the Divine Majesty? "Woe is me! for I am undone: because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of Hosts." Chap. vi. 5.

4. Another property of divine teaching is, that it invariably *communicates satisfaction to the soul.* Mere human teaching leaves the mind still empty, and unsatisfied as to man's great interest and concern, or that which communicates rest, and peace and happiness to the soul. It still leaves the subject of it under the painful inquiry, "What lack I yet?" or, "What good thing shall I do that I may inherit eternal life?" And even though it should kindle in the mind some transient emotions of comfort, it is in the power of every wind of doctrine or of temptation to blast it. The reason of this is obvious. Mere human teaching cannot of itself beget faith, or communicate to the soul a sense of the divine favour in the remission of sins, or purge the conscience from the guilt of them, and so give the sinner peace with God: it cannot implant the lively hope of eternal life, or bring the soul to peace and rest in reference to its great concern. But divine teaching does all this: and hence the promise to the children of Zion, who are the happy subjects of it, is, "Great shall be their peace."

5. Let me add to what I have said on this subject, that divine teaching is of a *transforming quality:* it never fails to produce sanctifying effects upon the subject of it, and to change him into the divine likeness—it renews the man after the image of his Creator. Hence we find the Apostle Paul thanking God in behalf of the Romans, that though they had been the servants of sin, yet now they were delivered into the mould of the Gospel or Christian doctrine, which had been preached among them, so as to take an impression of it upon their hearts and exhibit in their lives. Rom. vi. 17. The glorious Gospel was *engrafted* in their hearts, as the Apostle James expresses it, and they had taken the form or impression of it so as to be changed into its likeness; but all this was the effect of divine teaching; for that doctrine does not grow natively in the human heart; it is brought from elsewhere and *implanted,* in order that men may bring forth a new kind of fruit, corresponding to the nature of that which is engrafted. And this is the work of regeneration. Faith *working by love* is the new creature: the former will cast the soul into the mould of the doctrine believed, but it is love that assimilates or produces a conformity to that which is received; and this explains the difference between true faith and

orthodox notions, or merely speculating on the doctrines of the Gospel—a point of theology which some do not seem to understand. But, not to enlarge on this subject, let us hear the Apostle Paul's decision of the whole matter:—"And we all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, as by the Lord, the Spirit." 2 Cor. iii. 18. Hence we infer that the light of the glory of God, as manifested in the person and work of his beloved Son, shining into the hearts of believers, transforms them into the image of the object contemplated. But as mere human tuition, without the influence of the Lord, the Holy Spirit, cannot present the object to the mind, so it cannot of itself produce this effect; and this may show us the absolute necessity of divine influence to give the Gospel its saving and sanctifying effects upon the minds of men.

I am apprehensive, my dear friend, that you will consider me as having *sermonized* too much on this subject; and, in truth, I plead guilty to the charge. I have only to request that you will summon up all your candour, and make what excuses you can for me. I feel anxious that there should exist no misunderstanding between us on this fundamental point; for unless we be agreed here, we cannot be agreed respecting the character of God, in which case our correspondence will be to little purpose. I wish you to know how this doctrine is understood and maintained among the Scotch Baptist Churches in this country, and the stress we lay upon it. You know that Cudworth, the friend and correspondent of Hervey, wholly denied the necessity of this divine teaching, in order to give the word of God its proper or saving effect, contending that the word is *the* Spirit! and after him Mr. Robert Little, who left this country for the United States about 25 years ago, adopted Cudworth's hypothesis, and propagated it here to the subverting of many from the faith once delivered to the saints. Most of Mr. Little's disciples have, in process of time, verged into Socianism or Deism, among whom were some of the elders of our Churches; and I mention these things solely for the purpose of accounting to you for my tenaciousness on this point of doctrine. I had a little public controversy with R. L. on these matters before he took his departure, but I fear it did not end in convincing him of the unscriptural nature of his sentiments.

Adieu, my beloved friend! May Heaven guide, protect, and prosper you in all your ways!

I remain yours faithfully,

WILLIAM JONES.

FAREWELL ADDRESS

OF MRS. MARGARET CAMPBELL TO HER DAUGHTERS,

SPOKEN TO THEM IN THE IMMEDIATE PROSPECT OF DEATH.

[*From the Christian Baptist, Vol. V.*]

MY DEARLY BELOVED CHILDREN,

It appears to be the will of our Heavenly Father to separate me from you by death. The only desire I have had to live for some time past was for the good of my family. For myself I could expect to enjoy nothing more on this earth than I have already enjoyed; and, therefore, for my own enjoyment, it is much better for me to be taken away than to continue with you. But I am reconciled to leave you, when I consider that if I continued with you I could not preserve you from evil. I might, indeed, advise you and instruct you; but if you hear not Moses and the prophets, Christ and the Apostles, neither would you be persuaded by me. And as to natural evils, it is God alone who can defend you from these. You are able to read the oracles of God, and these are your wisest and safest instructors in everything. But I am reconciled to leave you from another consideration. I was left without a mother when I was younger than any of you; and when I reflect how kindly and mercifully our Heavenly Father dealt with me; how he watched over my childhood, and guarded my youth, and guided me until now, I am taught to commit you, without a fear or an anxiety, into his hands. The experience I have had of his abundant goodness to me, emboldens me to commend you to him. But you must remember that you can only enjoy his favour, and I can hope for his blessing upon you, only so far as you believe in, and obey him. I have said you can all read the Holy Scriptures. This is what I much desired to be able to say of the youngest of you; and it is with great pleasure I repeat it, you can all read that blessed book, from which I have derived more happiness than from any other source under the skies. The happiest circumstance in all my life I consider to be that which gave me a taste for reading and a desire for understanding the New Testament. This I have considered, and do now consider, to be one of the greatest blessings which has resulted to me from my acquaintance with your father. Although I have had a religious education from my father, and was early taught the necessity and importance of religion, yet it was not until I became acquainted with the contents of this book, which you have seen me so often read, that I came to understand the character of God, and to enjoy a firm and unbounded confidence in all his promises. And now I tell you,

my dear children, that all your comfort and happiness in this life, and in that to come, must be deduced from an intimate acquaintance with the Lord Jesus Christ. I have found his character, as delineated by Matthew, Mark, Luke, and John, in their testimonies, exceedingly precious; and the more familiarly I am acquainted with it, the more confidence, love, peace, and joy, I have; and the more I desire to be with him. I say to you, then, with all the affection of a mother, and now about to leave you, I entreat you, as you love me and your own lives, study and meditate upon the words and actions of the Lord Jesus Christ. Remember how kindly he has spoken to, and of, little children; and that there is no good thing which he will withhold from them who love him and walk uprightly.

With regard to your father, I need only, I trust, tell you, that in obeying him, you obey God: for God has commanded you to honour him, and in honouring your father, you honour him that bade you so to do. It is my greatest joy in leaving you, that I leave you under the parental care of one who can instruct you in all the important concerns of life, and who I know will teach you to choose the good part, and to place your affections upon the only object supremely worthy of them. Consider him as your best earthly friend, and, next to your Heavenly Father, your wisest and most competent instructor, guardian, and guide. While he is over you, or you under him, never commence, nor undertake, nor prosecute any important object without advising with him. Make him your counsellor, and still remember the first commandment with a promise.

As to your conversation with one another, when it is not upon the ordinary business of life, let it be on subjects of importance, improving to your minds. I beseech you to avoid that light, foolish, and vain conversation about dress and fashion, so common among females. Neither let the subject of apparel fill your hearts, nor dwell upon your tongues. You have never heard me do so. Let your apparel be sober, clean, and modest; but every thing vain and fantastic avoid. If persons wish to recommend themselves to the vain and the giddy, they will dress and adorn themselves to please such persons; but as I would deplore the idea of your either choosing or approving such companions, I would caution you, and entreat you to avoid the conversation, manners, and apparel, which would attract the attention of such persons. They are poor companions in sickness and death; they are no helpmeets in the toils and sorrows of life, and, therefore, we ought not to study to please them in the days of youth and health. I never desired to please such persons; if I had, my lot might have been, and, no doubt, would have been, far different. No, my dear children, I chose the course which I now ap-

prove, and which, when leaving the world, I recommend to you. And I am sure you can never be more happy in any other course, than I have been in that which I recommend to you. Persons of discernment, men and women, of good understanding, and of good education, will approve you; and it is among these, in the society of these, with such company, I wish you to live and die. I have often told you and instanced to you when in health—the vain pursuits and unprofitable vanities of some females who have spent the prime and vigour of their lives in the servile pursuits of fashion, some of whom have grown grey in the service; and where and what are they now? Let these be as beacons to you. I, therefore, entreat you neither to think of, nor pursue, nor talk upon such subjects. Strive only to approve yourselves to God, and to commend yourselves to the discerning, the intelligent, the pious. Seek their society, consult their taste, and endeavonr to make yourselves worthy of their esteem.

But there is one thing which is necessary to all goodness, which is essential to all virtue, godliness, and happiness; I mean necessary to the daily and constant exhibition of every Christian accomplishment—and that is, to keep in mind the words that Hagar uttered in her solitude, "*Thou, God, seest me.*" You must know and feel, my dear children, that my affection for you, and my desires for your present and future happiness cannot be surpassed by any human being. The God that made me your mother, has, with his own finger, planted this in my breast, and his Holy Spirit has written it upon my heart. Love you I must, feel for you I must; and I once more say unto you, remember these words, and not the words only, but the truth contained in them—"*Thou, God, seest me.*" This will be a guard against a thousand follies, and against every temptation.

I must, however, tell you, that I have great confidence in the Lord, that you will remember and act upon, and according to the instructions given you. I feel grateful to you for your kind attention to me during my long illness; although it was your duty, still I must thank you for it; and I pray the Lord to bless, and, indeed, I know that he will bless you for it.

I cannot speak to you much more upon this subject. I have already, and upon various occasions, suggested to you other instructions, which I need not, as, indeed, I cannot, now repeat. As the Saviour, when last addressing his disciples, commanded and entreated them to love one another, so I beseech you to love one another. It is scarcely necessary, I hope, to exhort you to this; nevertheless, I will mention it to you, and beg of you, all your lives through, to love one another, and to seek to make one another happy by all the means in your power. But I must have done, and once more commend you to God and to the word

of his grace; even to him who is able to edify you, and to give you an inheritance among all that are sanctified. That we may all meet together in the heavenly kingdom, is my last prayer for you: and as you desire it, remember the words of him who is the *way*, the *truth*, and the *life*. Amen.

SORROW FOR THE DEAD.

[*From the Christian Baptist, Vol. V.*]

[The following article appears to connect itself with the Obituary notice in our last number, p. 129, &c. It appeared in the *Christian Baptist* about three months after the decease of the person there mentioned. Let the reader, if he pleases, look back to that article before he peruses these deeply affecting lines.—W. J.]

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal—every other affliction to forget; but this wound we consider it a duty to keep open—this affliction we cherish and brood over in solitude. Where is the mother that would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender parents, though to remember be but to lament? Who, even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closed upon the remains of her he most loved, and he feels his heart, as it were, crushed in the closing of its portal, would accept consolation that was to be bought by forgetfulness? No! the love which survives the tomb is one of the noblest attributes of the soul! If it has its woes, it has likewise its delights; and when the overwhelming burst of grief is calmed into the gentle tear of recollection; when the sudden anguish and the convulsive agony over the present ruins of all that we most loved is softened away into pensive meditation on all that it was in the days of its loveliness—who would root out such a sorrow from the heart? Though it may sometimes throw a passing cloud even over the bright hour of gaiety, or spread a deeper sadness over the hour of gloom; yet who would exchange it even for the song of pleasure, or the burst of revelry? No! there is a voice from the tomb sweeter than song! There is a recollection of the dead, to which we turn even from the charms of the living. Oh the grave! the grave! It buries every error—covers every defect—extinguishes every resentment. From its peaceful bosom spring none but fond regrets *and tender* recollections. Who can look down upon the grave,

even of an enemy, and not feel a compunctious throb that ever he should have warred with the poor handful of earth that lies mouldering before him!

But the grave of those we loved—what a place for meditation! Then it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us, almost unheeded, in the daily intercourse of intimacy; then it is that we dwell upon the tenderness, the solemn, awful tenderness of the parting scene—the bed of death, with all its stifled griefs, its noiseless attendance, its mute, watchful assiduities—the last testimonies of expiring love—the feeble, fluttering, thrilling, O how thrilling! pressure of the hand—the last fond look of the gazing eye, turning upon us, even from the threshold of existence—the faint, faltering accents, struggling in death to give one more assurance of affection!

Aye, go to the grave of buried love and meditate! There settle the account with thy conscience for every past benefit unrequited—every past endearment unregarded, of that departed being who can never—never return to be soothed by thy contrition!

If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow of an affectionate parent—if thou art a husband, and hast ever caused the fond bosom that ventured its whole happiness in thy arms, to doubt one moment of thy kindness or thy truth—if thou art a friend, and hast ever wronged, in thought, or word, or deed, the spirit that generously confided in thee—if thou art a lover, and has ever given one unmerited pang to that true heart that now lies cold and still beneath thy feet; then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory, and knocking dolefully at thy soul—then be sure that thou wilt lie down sorrowing and repentant on the grave, and utter the unheard groan, and pour the unavailing tear, more deep, more bitter, because unheard and unavailing.

Then weave thy chaplet of flowers, and strew the beauties of nature about the grave; console thy tender spirit, if thou canst, with these tender, yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and be more faithful and affectionate in the discharge of thy duties to the living.

ON AMERICAN REVIVALS OF RELIGION.

[*Continued from page* 90.]

I now resume this subject, agreeable to the intimation given in a former number, to which I must entreat the reader to revert back and refresh his memory before he proceeds with the narrative.

From the time of the Revival described by Mr. Jonathan Edwards, there have been other similar periods of excitement in different parts of the United States, and of late years they have considerably increased; the consequence of which has been to draw no little attention in the countries on this side the Atlantic, as already mentioned. Three or four years ago a volume appeared among us from the pen of an American minister, then resident in the British metropolis, entitled, "History and Character of American Revivals of Religion, by the Rev. Calvin Colton, of America, Addressed to British Christians," London, 1832—and, in the following year "Lectures on Revivals of Religion, by William Sprage, D.D., Pastor of the Second Presbyterian Church in Albany. With an Introductory Essay, by the Rev. George Redford, A.M., and the Rev. John Angell James," *second edition.* Both of these treatises have thrown considerable light upon the subject, and tended to make us much better acquainted with the character and complexion of these Revivals than we otherwise should have been. As many of my Readers may not have seen these publications, or have ready access to them, I shall extract from them such particulars as may be interesting, and accompany them with a few critical observations, beginning with Mr. Colton's book.

This Author evidently writes *con amore*—he firmly believes these recent Revivals to be the work of God; and though he candidly admits "that, in such a world as this, it is impossible but that the very elect will often be deceived, on subjects and facts of the greatest importance and of the most vital interest to the Church"—yet he thinks that, "when Christians in England are so well certified of the host of most venerable names, among the ministers of the *United States, who as fully believe, that these Revivals are*

the work of the Holy Spirit, as that the Bible itself is (!!) such a fact ought to weigh strongly against a few unfriendly Reports, from a few more doubtful names." This way of writing appears to me to be liable to great and manifold objections. It is an attempt to overawe us by the authority of great names; whereas, the appeal must be "to the Law and to the Testimony." The blessed God has not left us destitute of sufficient *criteria* whereby to distinguish the operations of the Spirit of truth from those of the Spirit of error—and it is our duty to bring every thing to this test, and receive or reject as the evidence preponderates.

Having defined a Revival to be "the multiplied power of Religion over a community of minds, when the Spirit of God awakens Christians to special faith and effort, and brings sinners to repentance," Mr. Colton thus proceeds:—

"American revivals, I have thought, may properly be divided into two classes: one, when the instruments are not apparent; the other, when the instruments are obvious.

"The former class have sometimes come 'like a sound from heaven, as of a rushing mighty wind,' overwhelming, almost instantaneously, the minds of a whole community with a deep, religious solemnity—filling the impenitent with alarm, and Christians with expectation. And yet the instruments of such a visitation would not be apparent. They have seemed to come directly from the presence of the Lord, unasked for, unexpected. What secret, unknown intercourse may have been had with God, on such an errand, by some of the most humble and secluded of his children, yet 'full of faith and of the Holy Ghost;'—what prayers of intercessors, long in Heaven, have been remembered and answered by these visitations;—what covenant mercies, having respect to fathers, who for generations have been asleep in the grave, these may be descending upon their children;—or how much of it may be owing to that sovereign kindness of God, which goes beyond his covenant—which disappoints expectation by bestowing more than has been asked, by opening the windows of Heaven, and pouring out a blessing larger than the measures prepared to receive it;—which, or what parts, of all these considerations may have moved the mind of God to such signal displays of his grace—or which, principally, it is impossible to say. This question will probably remain a secret, till the day of final revelation.

"At other times, revivals of this same class—(the same, so far as the invisibility of instruments is concerned)—have come, 'like a still, small voice,' stealing softly and unseen over the minds of

numerous individuals, apparently in insulated circumstances relating to each other, spreading deeper and wider, until some season of public religious assembly would furnish a natural occasion for the commingling of sympathy, and the unexpected development of a common and irrepressible feeling—so that all would feel that God was in the midst of them by the special power of his Spirit. And yet, neither in this would the particular instrumentality be obvious.

"In this first class of revivals, the hand of God has always been more undeniable. For nobody expected, nobody prayed, nobody tried for such a work—so far as appeared. And this, till a few years past, was the more ordinary character of revivals of religion in America: Churches and Christians waited for them, as men are wont to wait for showers of rain, without ever imagining that any duty was incumbent on them, as instruments. And it is only within a few years, that the promotion of revivals by human instrumentality has, to any considerable extent, been made a subject of study, and an object of systematic effort."

This is Mr. Colton's description of his first class of American Revivals; but these *insulated* conversions, he acknowledges are "sparse" among them, "notwithstanding the mighty apparatus of means with which Christianity is furnished, and in the bosom of which they occur." He therefore goes on to notice a second class of Revivals, to which he devotes a chapter, entitled, "The sympathetic economy of Revivals," and to explain which he remarks that—

"The sympathies of our nature catch the hallowing fires of the Spirit, or rather, the Spirit seizes upon them, and runs from heart to heart by the common laws of social influence, and multiplies the subjects of his purifying grace, in proportion as the ties of a community are intimate, and dispose them to sympathy—apparently so. Insulated conversions are comparatively sullen, and cold, and cheerless. The grand talisman of the social state lies dormant; the holy fire is not felt by others, because they are not near enough to feel it. That God could produce a revival of religion, independent of this principle, is not for us to affirm, or deny. He can doubtless multiply cases of conversion without it, to an unlimited extent; but he is not accustomed to group such cases. The moment they are grouped, the social principle operates, and the isolated condition is merged in a community of feeling. And, according to the definition I have given of a revival, it implies the operation of this principle.

"I call this," says Mr. Colton, "an *economy*, because it is strictly and distinctively so—and it is an economy of a wonderful

character, and of wonderful power; and what makes it wonderful in both these respects, is, that the Spirit of God employs the social principles of our nature as instruments in the mediate steps towards conversion — as the instruments of awakening attention and of conviction — so that when one mind is interested, another is interested — when one mind is deeply and powerfully exercised, another sympathises — when one is converted, another follows in train — and a third — and so on to a multitude. Human sympathy evidently has to do with it. And this is what constitutes its peculiarity, and its deep and thrilling power. And it is equally evident, that there is something more than human sympathy — that human sympathy could never induce such results. This attribute of our nature is a *medium*, in such case, but not an efficient cause — it is the medium of Divine influence. The Spirit of God, taking hold of it as an instrument, facilitates, and (if I may be allowed the expression) economises his own powers. He avails himself of channels already open, as the currents of his own influence. Instead of confining his powers to subjects in insulated conditions, as in the case of sinners standing alone, unconnected with society, he touches a pulse, which beats in many hearts, — he touches a heart, in which a thousand others are interested by mediate connexions."

The following is Mr. Colton's account of a Revival of Religion.

"It is not a forced religious attention. It is not simply a general attention to religion, occasioned by a concentration of a special and extraordinary amount of instrumental and social influence. It does not consist of the multiplication of insulated conversions — which I have known to be without the occurrence of a proper revival. But it is the prevalence of an unseen influence, which seems to charge the whole moral atmosphere of a community at once and thoroughly with a deep religious solemnity, — which arrests the common current of this world's cares, and gives a bias of the popular mind to eternal things — which circulates with the rapidity of lightning through the ordinary channels of human sympathy, — and collects around the altars of the sanctuary, and bows down before the cross of the Saviour, in one company, multitudes of the rich and poor, the old and young, the man of pleasure and the man of business, every grade and condition of society. In one week, often in a day or two, a whole community may be seen, equally to their own surprise as to that of all the world, transformed from a most worldly and reckless condition of the popular mind, to such deep and absorbing thoughts of eternal scenes. It may be either more or less striking than this description, according to the energy and extent of the influence bestowed

—bestowed as we ought to allow from above. It is not the eloquence of man. It is God that speaketh—it is God that is heard—it is God that is felt. A George Whitfield might pass along, and draw the world around him, and make a deep impression; and sinners, here and there, might be converted through his instrumentality. But the moment he is gone, the religious atmosphere goes with him. Not so in a genuine revival of religion. It came not of man, and is dependant on no accident of this sort. Instruments, to be sure, may help or hinder it, may beautify or mar it, may render it as the garden of God, or disfigure it, and sow tares, and plant much evil fruit. These accidents may and do affect the work, but they do not annihilate its peculiar character."

Mr. Colton tells us, that "among the most ardent and enterprising of Christians in the United States, revivals are the great theme and constant aim, and they are becoming more and more so. It is a leading article of their creed, that the spirit of revivals is the efficient weapon and the great pioneer of Christian enterprise.

Again he assures us that "The present probabilities of the future uninterrupted increase and triumphant march of American revivals from this time, amount to a moral certainty. They have outlived and triumphed over disaster,—they have secured, in a very great measure, the favourable regards of the public mind, and are constantly gaining ground in this particular. They number in the ranks of their cordial friends and advocates a multitude of men, who in all respects are of the highest public consideration. The recent and present revivals have generally been brought about by a system of organised instrumentalities; and those instrumentalities are constantly and rapidly augmenting in number, and power, and influence. And as they have hitherto invariably been owned and blessed of God, this success, it is considered, may reasonably be taken as a basis of calculation for the future. There is, of the two, a greater certainty of the success of moral, than of physical instrumentalities, when properly organised and applied—if it be proper to make such a distinction. The former never fail,—the latter may, and sometimes do fail. For instance:—a man may put seed-corn into the earth, and be disappointed of a crop for want of rain. But God has established a more intimate and more sure connexion between his blessing and the labours of Christian faith. The spiritual, or moral world is always susceptible of the influences by which it is visited."

Mr. Colton himself has caught the infection and anti*cipates* the most favourable results from the working of the

machinery now set in motion in the United States. But persons of cooler judgment, and more attentive to the Scriptures, will make their calculations after a different manner. They will recollect that it is somewhere said, "every plant which my Heavenly Father hath not planted shall be rooted up." The same, or nearly similar frame-work for conversion, has been in operation among the Wesleyan Methodists, the Ranters, and the Revivalists in our own country, for half a century past; but we believe that most of those who have been actively engaged in the work have lived long enough to be ashamed of the disgraceful scenes to which these anomalous proceedings gave rise, and such of them as have not attained this wisdom owe it to their own dulness. "The kingdom of God cometh not with observation"! "God is not the author of confusion, but of peace, as in all churches of the saints." The whole system of operations is at variance with the doctrine of Scripture in reference to the promotion of Christ's kingdom in the world. When we hear any one telling us that the promotion of revivals is made a "subject of study, and an object of systematic effort," while their friends "fully believe that they are to be uninterrupted in constant and uniform progression, without knowing decline," we are constrained to demur, and to question whether those who hold such notions are very safe guides on the subject. According to Mr. Colton, "a faith in the doctrine, in the possibility, the importance, and the reality of the thing," is the starting point from which the friends of American revivals all set out; and, if so, may not this first principle give a colour to their testimony? But more of this hereafter.

(To be continued.)

DOMESTIC INTELLIGENCE.

The General Assembly of the Church of Scotland commenced its annual meetings on Thursday, May 21st. On the following day, after some routine of business had been gone through, Dr. P. Macfarlane rose and said, he had received a letter from the Venerable Company of Pastors of the Reformed Church in Geneva, acquainting the General Assembly that they intended to celebrate, for the third time, the centenary of the Reforma-

tion, which was to take place on the 23d August next, on which occasion they invited the Church of Scotland to unite their prayers with them, and, if convenient, to send a deputation to join them in celebrating the festival. Dr. Macfarlane read a translation of the letter, after which he remarked, that on the receipt of the letter he had written to a friend in Geneva, requesting to be informed of the present state of the Church there, and of the doctrines taught; and in consequence of the information he had received, he was sorry to say, that he could not propose to the General Assembly that they should express, in even the feeblest terms, their approbation of the principles of that Church which was now about to celebrate the blessings of the Reformation. Least of all could he propose that the General Assembly should send deputies on the occasion, and so sanction the principles which were avowed and maintained by that Church. The subscribers of the letter he had read, were editors of a journal called the *Protestant*, which openly avowed Socinian doctrines. The Professor of Dogmatical Theology, elected and continued by the Company of Pastors, is an abettor of the same doctrines. Dr. M. then read a series of instructions issued by the Company in 1817, in which they obliged every pastor to promise, that so long as he resided in Geneva, he would abstain from discussing the doctrines of the divinity of Christ, original sin, effectual calling, and predestination—that they would not oppose any minister who should deny these doctrines, and that if called upon incidentally to mention them, they should adhere to the language of Scripture, without any attempt at explanation. There could be but one feeling in the Assembly, that they could not fraternise with men who avowed such sentiments. Still he thought it was the duty of the Assembly to answer the letter, certainly in all the mildness and gentleness of Christianity, but at the same time with the firmness of men who hold the principles of the Protestant Reformation, and who are anxious to present them to the pastors at Geneva, and to the world at large, as the principles in which they glory, and to which, as a Church, they are determined constantly to adhere. The Rev. Doctor concluded by proposing the appointment of a small committee to draw up an answer to the letter, which was agreed to, and the committee appointed.

PATRONAGE.—An overture, signed by fifty members of Assembly, was laid on the table, of the following tenor :—"That the General Assembly do resolve, that patronage is a grievance which ought to be abolished; and, therefore, that the General Assembly do remit to a committee of its number, to report to the present meeting of Assembly on the most advisable course of procedure for carrying the resolution into effect."

MILLENNIAL HARBINGER,

&c.

No. V. JULY 1, 1835. VOL. I.

INTRODUCTORY OBSERVATIONS BY THE EDITOR.

In a few "preliminary remarks," offered to the readers of this journal in the preceding number, (see p. 145,) I intimated an intention of submitting to their notice a specimen of the controversy that has been going forward in the United States among the Baptists, relative to what may be termed, "a Restoration of the Ancient Order of things;" or, in other words, a return to the primitive apostolic gospel, church order, and discipline, which Mr. Campbell and his friends have been, and still are, zealously contending for; and I shall now, in some small degree, redeem my pledge. We, on this side the great Atlantic, may possibly gather some useful hints from a quiet review of what has been going on among our Christian brethren. Let us, as much as possible, divest our minds of prejudice, and avail ourselves of the poet's advice, viz., to

> "Seize upon truth where'er 'tis found,
> On heathen or on Christian ground."

"It is a pleasure," says Lord Bacon, in his Essays, "to stand upon the shore, and to see ships tossed upon the sea; but no pleasure is comparable to standing on the 'vantage ground of truth, (a hill not to be commanded or overlooked, and where the air is always clear and serene,) and to see the errors and wanderings, and mists and tempests in the vale below: so always that this prospect be with pity, and not with swelling or pride. Certainly it is

heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the poles of truth."

That the reader may enter properly into the spirit and meaning of the letters which I am about to lay before him, I think it may not be amiss to apprise him that in the State of Virginia, in which my friend Campbell resides, there had been, for many years past, two Baptist ministers, upon the plan of the Baptists in England—men of excellent character, superior talents, great weight and influence in the denomination—and whom, for illustration sake, I might call the Fuller and Hall of America. The names of these honourable ministers are—the one Robert Blower Semple—the other Andrew Broaddus. Mr. Campbell appears to have cultivated a friendly intercourse with both of them; and the few lines with which he introduces the the first of the following letters from Mr. Semple to himself, as Editor of 'The Christian Baptist,' shew us the respect which he had for him, notwithstanding the differences in their views on certain points, while Mr. Semple's letter, on the other hand, evinces an equal portion of courtesy and respect for Mr. C. It would further appear, from the introduction to the first of these letters, that Mr. Campbell had then recently been preaching for Mr. Semple; which I mention merely to shew that the parties were no strangers to each other, nor averse to acknowledge their mutual esteem and reciprocal regard. The correspondence will speak for itself, and the reader is left at liberty to form his own judgment of it.

"The following letter," says Mr. Campbell, "is from the pen of one of the most intelligent, pious, and worthy bishops in Virginia, whose standing in the learned world obtained for him the honorary degree of D.D., and whose piety and intelligence refused the title as a badge of popery. Believing this letter to be of importance to myself, and to the religious community at large, I here lay it before the public, with my remarks in reply to the same:—"

"*King and Queen County, Virginia, Dec.* 1825.

"BROTHER CAMPBELL,

"DEAR SIR—According to my promise to you (and I may say to God also), I commence a letter of correspondence with you. *Your preaching* among us reminded me of Apollos, who dis-

played, as we moderns say, great talents—or, as the Scripture says, 'was an eloquent man, and mighty in the Scriptures.' Apollos, however, with all his eloquence and might in the Scriptures, submitted to be taught the way of God more perfectly, and that, too, by a mechanic and his wife. After this he helped those much who had believed through grace. May I, though inferior to Aquila, &c., attempt a reformation in principle of one not only eloquent and mighty in the Scriptures, but deeply learned in all the wisdom of the Greeks and Romans. So far as I can judge by your writings and preaching, you are, substantially, a Sandemanian or Haldanite. I know you differ from them in some points, but in substance you occupy their ground. Now I am not about to fall out with them as heretics of the black sort. I think they have many excellent things among them—things I would gladly see more prevalent among us; but in some respects they are far from pure Christianity. Forbearance is certainly a Christian grace, strongly recommended, both by precept and example, in the word of God. It is an important branch of charity, without which knowledge is nothing, and the eloquence of angels nothing more than a tinkling cymbal. Without Christian forbearance no church fellowship can be maintained; at least, so I think. The Haldanites, I am persuaded, are greatly deficient on this head. I do not say they are wholly without forbearance, but they limit its exercise to too narrow bounds. In all church decisions, say they, there must be an unanimity—all must think alike. However desirable this may be, it is impossible; men will differ in opinions honestly: hence, unless allowance be made for ignorance, for humours, and even for obstinacy, there will be little peace—or, however, peace cannot subsist long. The strong must bear the burdens of the weak, and not please themselves. I name this one case out of many in which they use too little forbearance. You will ask, 'Are there no limits?' Doubtless the same Apostle who in one place says, '*I please all men in all things*,' in another says, '*Do I seek to please men?*' The essence of the Gospel must be maintained at the expense of even life itself; and to do this more effectually, we must use forbearance in minor things. Gentleness of spirit becomes a servant of the Lord, and especially towards those who oppose truth, as being the most likely to bring them to repentance. But among the Haldanites (judging from their writings) a gentle spirit is rarely to be found. Harsh and bitter sarcasms are the weapons with which they fight their opponents. This, too, I am the more disposed to think applies to them as a sect, because I have known some of their party who have appeared, in private conversation, to be mild and gentle indeed, and every way

pleasant; but when brought out in writing or public speaking, seemed to have another kind of temper. If you will bear with me, I will suggest that this seems to be the case with the Editor of 'The Christian Baptist.' As a man, in private circles, mild, pleasant, and affectionate; as a writer, rigid and satirical beyond all the bounds of Scripture allowance. I have taken 'The Christian Baptist,' now from its beginning—*i. e.* I have read them from their first publication, and my opinion has been uniformly the same. That, although sensible, and edited with ability, it has been deficient in a very important point—*a New Testament spirit.* It will not do to say there are hard sayings to be found in the Scriptures. True; but that is far from being the general tenor of them. These hard expressions are to be found only at the end of long forbearance, and then they are not contrary to the spirit of Christianity. This, may I say, is the most serious objection to the 'Debate on Baptism.' The book exhibits baptism in a most lucid point, sufficient, I should think, to convince every Paido-Baptist that may ever read it; but the bitterness of the expressions uniformly blind their minds with resentment, so as to stop up the entrance to truth. You will say it was but a retort to more bitter things from the other side. I answer, error requires no such defence. Hence the persecutions of every age have been on the side of error; but *truth*, holy truth, with God on its side, requires no such support. 'Tis a tender plant that dwindles under such rough culture. So much for forbearance, gentleness, &c. Your opinions on some other points are, I think, dangerous, unless you are misunderstood, such as casting off the Old Testament—exploding experimental religion in its common acceptation—denying the existence of gifts in the present day, commonly believed to exist among all spiritual Christians, such as preaching, &c. Some other of your opinions, though true, are pushed to extremes, such as those upon the use of creeds, confessions, &c. &c. Your views of ministerial support, directed against abuses on that head, would be useful; but, levelled against all support to ministers, (unless by way of alms,) is so palpably contrary to Scripture and common justice, that I persuade myself that there must be some misunderstanding. In short, your views are generally so contrary to those of Baptists in general, that if a party was to go fully into the practice of your principles, I should say a new sect had sprung up, radically different from the Baptists as they now are. But I have almost gotten through my paper with finding fault—an article, too, that I have not heretofore dealt much in. Shall I close by telling you that we all feel much interest in your welfare personally?—that your mild and sociable manners, &c., procured

among us not respect only, but brotherly love and Christian affection; and that much of your preaching was admired for its eloquence and excellency; and that, if you would dwell upon these great points chiefly—such as faith, hope, charity, &c., you would be viewed by us as having a special command from *Him*, whom we hope you love, to feed his lambs and his sheep. By way of apology for you, and a small compliment to our folks, I was really struck, while you were among us, that the acrimonious treatment you had received from others had pushed you to certain severities and singularities, which, if you dwelt among us, you would relinquish. This letter is designed as a private correspondence; but if any good should arise from its publication, I should have no objections, provided it came out wholly.

"Your's affectionately,

"R. B. S."

REPLY.

"Very Dear Sir,—Being very sensible that sundry items in your letter are matters of general importance, and of general interest, after due deliberation on its contents, I considered it my duty to lay it before the public; and had it not been that you wished, in case of its publication, that it should wholly appear, I would have suppressed certain complimentary expressions, which, however kind the motives which dictated them, are more flattering on your part than deserving on mine. The benevolent and Christian spirit which appears in every sentence, while it explains and seasons your commendations, gives weight and emphasis to your censures. The latter, however, are those in which I am most concerned, and in which most will agree in opinion with you. To myself, indeed, they are more acceptable, having long since learned that the rebukes of a friend are faithful, while the kisses of an enemy are deceitful.

"I have no design to plead not guilty to the whole of your corrections—nor do I say that I do not need some of your reproofs and admonitions—but I have some explanations to offer, and misunderstandings to correct, which, I believe, will be as acceptable to you as they are necessary for the sake of others.

"To pay due regard to the sundry items in your letter, I shall follow the order in which they appear, and, in the first place, you say, 'So far as I can judge by your writings and preaching, you are substantially a Sandemanian, or Haldanite.' This is substantially affirmed of me by many who have never seen nor read one volume of the writings of Sandeman or

Haldane; and with the majority it has great weight, who attach to these names something as heretical and damnable as the tenets of Cerinthus and the Nicolatains. I have not myself ever read all the works of these men, but I have read more of them than I approve, and more of them than they who impute to me their opinions as heresy. I was, some fourteen years ago, a great admirer of the works of John Newton. I read them with great delight—and I still love the author, and admire many of his sentiments. He was not a staunch Episcopalian, though he died in that connexion. In an apology to a friend for his departure from the tenets of that sect in some instances, he said, 'Whenever he found a pretty feather in any bird, he endeavoured to attach it to his own plumage; and, although he had become a very speckled bird—so much so that no one of any one species would altogether own him as belonging to them, he flattered himself that he was the prettiest bird among them.' From that day to the present I have been looking for pretty feathers, and I have become more speckled than Newton of Olney; but whether I have as good taste in the selection, must be decided by connoisseurs in ornithology.

"Concerning Sandeman and Haldane, how they can be associated under one species is to me a matter of surprise. The former a Paido-Baptist, the latter a Baptist—the former as keen, as sharp, as censorious, as acrimonious as Juvenal—the latter as mild, as charitable, as condescending as any man this age has produced. As authors I know them well. The one is like the mountain storm that roars among the cliffs—the other like the balmy zephyrs that breathe upon banks of violets. That their views were the same on some points is as true as that Luther, Calvin, and Wesley agreed in many points.

"I was once much puzzled on the subject of 'Hervey's Dialogues'—I mean his Theron and Apasio. I appropriated one winter season for examining this subject. I assembled all the leading writers of the day on these subjects. I laid before me Robert Sandeman, Hervey, Marshall, Bellamy, Glas, Cudworth, and others of minor fame in this controversy. I not only read, but studied, and wrote off in miniature their respective views. I had Paul and Peter, James and John, on the same table: I took nothing upon trust. I did not care for the authority, reputation, or standing of one of the systems a grain of sand. I never weighed the consequences of embracing any one of the systems as affecting my standing or reputation in the world. Truth (not who says it) was my sole object. I found much entertainment in the investigation; and I will not blush, nor do I fear to say, that, in this controversy, Sandeman was like a giant among dwarfs. He was like Samson with the gates

sts of Gaza on his shoulders. I was the most prejudiced
t him, and the most in favour of Hervey, when I com-
d this course of reading. Yet I now believe that not one
n was exactly on the track of the Apostles. I have also
Fuller's Strictures' on Sandemanianism, which I suppose
the medium of most of the information possessed on that
t in this country. This is the poorest performance An-
Fuller ever gave to the world. I have not read it for a
me: it is on the shelves of my library—but I will not, at
ne, brush the dust off it. If I remember right, he con-
every thing in the first two or three pages which he
es in the rest of his work, except it be the spirit of the
. And the fact is, (which, indeed, he indirectly acknow-
) that Andrew Fuller was indebted more to John Glas
obert Sandeman than to any two men in Britain for the
art of his views. I will not here pause to inquire whether
ote those strictures to save himself from the obloquy of
called a Sandemanian, as some conjecture, or whether he
them to give a blow to Archibald M'Lean, of Edinburgh,
ad driven him from the arena some years before, but I
y it is a very poor production, and proves nothing that
Robert Sandeman or Archibald M'Lean felt any concern
osing.

, my dear Sir, while I am pretty well acquainted with all
ntroversy, since John Glas was excommunicated by the
Church of Scotland for preaching that *Christ's kingdom is
this world*, which is now more than a century ago—and
I acknowledge myself a debtor to Glas, Sandeman, Hervey,
rth, Fuller, and M'Lean, as much as to Luther, Calvin,
hn Wesley—I candidly and unequivocally avow, that I
believe that any one of them had clear and consistent
of the Christian religion *as a whole*. Some of them, no
had clear and correct views of some of its truths—nay, of
of them—but they were impeded in their inquiries by a
hilosophy and metaphysics, which fettered their own
tanding in some of the plainest things. For instance,
he exception of Fuller and M'Lean, they all contended
popish rite of baby baptism or sprinkling. As to James
ie, I am less indebted to him than most of the others. I
ich prejudiced against his views and proceedings when in
nd, owing to my connexion with those who were engaged
ntroversy with his brother Robert, and against the system
eral. I have, since my arrival in this country, read some
three pieces from his pen; one in favour of infant bap-
nd one against it—and some others which I do not recollect.
heard a great deal of him and his brother Robert, from

members of their connexion, who have emigrated to this country —and, while I do not believe that there lives upon the earth a more godly, pious, primitive Christian than James Haldane, of Edinburgh, and few, if any, more generally intelligent in the Christian Scripture, you express my views of that system generally. Being possessed of a very large estate, and connected by marriage with some of the most illustrious families of North Britain, these two brothers, especially the elder, had much in their power. From the best information I have gathered, Robert Haldane has expended something like 400,000 dollars in what he deemed to be the cause of the Redeemer, and, no doubt, will have his reward. He now sees and acknowledges that much of this money, though benevolently appropriated, was misapplied. He had at one time a great notion for training poor and pious young men for 'the gospel ministry'—and I think, in a few years, he had some fifty or sixty educated, boarded, and equipped for the field at his own expense. Many of those, without the spirit of their master, became just such spirited men as you describe. Some of them, too, excellent men, caught the spirit of Robert Sandeman, and became fierce as lions in the garb of lambs—Hyper-Calvinists, Separatists, with whom 'tenth or ten thousandth broke the chain alike.' No matter if an agreement existed in nine hundred and ninety-nine opinions, if in the thousandth there was a difference, the chain was severed, and they were to one another as heathen men and publicans.

"While I thus acknowledge myself a debtor to those persons, I must say that the debt, in most instances, is a very small one. I am indebted, upon the whole, as much to their errors as to their virtues—for these have been to me as beacons to the mariner, who might otherwise have run upon the rocks and shoals. And although it is a catachrisis to say that a sailor is indebted to those who have fallen upon rocks, on which he might have been wrecked had not others before him been unfortunate in this way, yet I must acknowledge that the largest amount of my debts is of this kind, though, in some instances, I have been edified and instructed by their labours.

"For the last ten years I have not looked into the works of any of these men, and have lost the taste which I once had for controversial reading of this sort. And during this period my inquiries into the Christian religion have been almost exclusively confined to the holy Scriptures. And I can assure you that the Scriptures, when made their own interpreter, and accompanied with earnest desires to the author of these writings, have become, to me, a book entirely new, and unlike what they *were when* read and consulted as a book of reference. I call no

man master upon the earth; and although my own father has been a diligent student, and teacher of the Christian religion since his youth, and, in my opinion, understands this book as well as any person with whom I am acquainted, yet there is no man with whom I have debated more, and reasoned more, on all subjects of this kind, than he. I have been so long disciplined in the school of free inquiry, that, if I know my own mind, there is not a man upon the earth whose authority can influence me, any farther than he comes with the authority of evidence, reason, and truth. To arrive at this state of mind is the result of many experiments and efforts—and to me has been arduous beyond expression. I have endeavoured to read the Scriptures as though no one had read them before me—and I am as much on my guard against reading them to-day through the medium of my own views yesterday, or a week ago, as I am against being influenced by any foreign name, authority, or system whatever.

"You say that 'those people have many excellent things among them—things you would gladly see among us.' So say I. You think 'they are very defective in forbearance.' This may be still true for any thing I know; but one thing I do know, that several congregations in this connexion are far more 'forbearing' than the Baptists in Virginia—for several of them receive unbaptized persons to the Lord's table, on the ground of forbearance. The congregation in Edinburgh, in connexion with James Haldane, and that in Tubermore, in connexion with Alexander Carson, two of the most prominent congregations in the connexion, do actually dispense with baptism on the ground of '*forbearance.*' I believe there are some others who carry 'forbearance' thus far. These people have been much slandered, at home and abroad, by an interested priesthood—and I do know that many things reported of them in this country are false. They say that when a Paido-Baptist gives evidence that he is a Christian, and cannot be convinced that infant baptism is a human tradition, he ought to be received into a Christian congregation as a brother, if he desires it, irrespective of this weakness. They were once more tenacious of their peculiar views than at present.

"But on the subject of *forbearance* I have to remark, that there is no greater misapplication of a word in our language, that I know of, than this one. In strict propriety, it does not apply at all to the subject in relation to which it is commonly used. No man can be said to forbear with another, except in such cases as he has done him an injury. Now when Christians differ in opinion upon any subject, unless it can be made appear that the opinion of A is injurious to B, the latter cannot forbear *with the former.* There is no room nor occasion for forbear-

ance; for B is not injured by the opinion of A. To say that Christians must exercise forbearance with one another because of difference of opinion, is admitting that they have a right to consider themselves injured, or that one Christian has a right to consider himself injured because another differs in opinion from him. It is precisely the same mistake which is committed by those who ask the civil authorities to *tolerate* all or any religious opinions. The mere asking for *toleration* recognizes a right which no civil government possesses, and establishes a principle of calamitous consequences—viz., that opinions contrary to the majority, or the national creed, are a public injury, which it is in the power of Government to punish or tolerate, according to their intelligence and forbearance. Civil rulers have no right to tolerate nor punish men on account of their opinions in matters of religion. Neither have Christians a right to condemn their brethren for differences of opinion, nor even to talk of forbearing with one another in matters of opinion. The Scriptures speak of the forbearance of God, and teach that Christians, in certain cases, should forbear with one another in cases of injury sustained—but never, that I can see, on account of matters of opinion. A person might as well be said to bear with his natural brother because he was only ten years old, or five feet high—or because he had grey eyes, as to forbear with his Christian brother because he differed from him in some opinions. I know that we all use the term *forbearance* in a very unwarrantable sense, and that it is difficult to find a term every way appropriate to communicate correct ideas on this subject. To bear with, or allow a brother to exercise his own judgment, is, no doubt, all that you intend by the term—and this is certainly inculcated in the apostolic writings. And I am willing to carry this principle to its greatest possible extent—though, as you say, there is and must be a stopping place. So long as any man, woman, or child declares his confidence in Jesus of Nazareth as God's own Son, that he was delivered for our offences, and raised again for our justification—or, in other words, that Jesus is the Messiah, the Saviour of men—and so long as he exhibits a willingness to obey him in all things, according to his knowledge, so long will I receive him as a Christian brother, and treat him as such.

"What say you of 'The Christian Baptist,' as being deficient in one important point—'*a New Testament spirit*'—next merits my attention. This may be true; and I am thankful to you for your kind remarks upon this topic. One thing, however, I can say, that I am conscious of the most benevolent intentions and kind feelings towards the persons of those very men on whose conduct and measures I have animadverted with

the most apparent severity. But I will not say that what I have written exhibits this spirit to the best advantage. I can, I acknowledge, with the utmost good nature and benevolence, say and write many things that may appear, and that to strangers do appear, to be dictated by a very different spirit. I know that what you say of the general spirit of the New Testament is true; but there is one thing on which I have thought a good deal, which I think escapes the observation of many—viz., that if the Apostles were on earth now, and were to write upon the present state of things in Christendom, their writings would appear to be very different in spirit from those which they wrote when first declaring God's philanthropy in the gift of his Son. They then spoke and wrote in the full spirit of this benevolence. But when a defection began to appear, and apostacy began to show its face, the Apostle began to 'change his voice,' and to exhort others to carry on *a good warfare* against those seducing spirits, and to reprove, rebuke, and that with sharpness too. Judging from what they said when false teachers began to appear, both of them and to others concerning them, I am of the opinion that the same spirit of benevolence which appears in their public annunciation of the Gospel, would lead them now to speak in a style similar to that in which the epistle of Jude and the second epistle of Peter was written. These things I do not advance as an excuse for myself in all respects, for I know that few will apprehend that 'The Christian Baptist' is written in the spirit in which I am conscious it is. But I think that the New Testament spirit is a spirit of meekness, of mildness, of benevolence, and of decided hostility to all and every corruption of the Gospel. The physician is not less benevolent when, as a surgeon, he amputates a limb, than when he administers an anodyne. Yet there would be a manifest difference in his spirit and temper, in the judgment of a spectator, who did not enter into his views and motives in these two actions. There are many topics which would lead to the exhibition of what would appear, in the fullest sense, and in your own sense of the word, '*a New Testament spirit*,' which I would have gladly introduced into this work; but owing to its circumscribed dimensions and the force of opposition, I have had to withhold, or to cause them to yield, to those topics which are the least conducive to what, in the estimation of the majority, is the spirit you would wish to see more strikingly exhibited. Hence so much of one species of composition gives a general character, both to the matter and manner of the work. *So* much for '*a New Testament spirit*.' I will conclude this item by observing that I hope to profit from your remarks on this subject.

"On my 'casting off the Old Testament, and exploding experimental religion, in its common acceptation—denying the existence of gifts in the present day, commonly believed to exist among all spiritual Christians, such as preaching,' which you think 'are dangerous,' unless I am misunderstood, I have not room to say much at present. On the subject of 'experimental religion,' some remarks will appear in the next number under another head; and with reference to '*casting off the Old Testament*,' I will just observe, that I know not of one sentence in 'The Christian Baptist' that holds out such an idea. As to divine authority, I have at all times viewed it and represented it as equal to the New. But that Christians are not under it, but under *the New*, I have contended, and still must contend. And as to the present existence of '*spiritual gifts*' in the Church, in the New Testament sense of these words, I do not believe that any such exist. But if you mean to call preaching, teaching, praying, praising, exhorting, and ruling *spiritual gifts*, I do believe that such gifts do exist, and that there is sufficient room for a very liberal exhibition of them in the present day. I have thought that my Essays on the work and office of the Holy Spirit had sufficiently exhibited my views on this subject, so as to preclude misapprehension. Any objections, candid or uncandid, against the views exhibited in these Essays, I will minutely consider whenever presented to me in an intelligible form.

"But I hasten to your remark on ministerial support. You say, 'Your views of ministerial support, directed against abuses on that head, would be useful—but levelled against all support to ministers, (unless by way of alms,) is so palpably contrary to Scripture and common justice, that I persuade myself that there must be some misunderstanding.' Now, my dear Sir, the words '*ministerial support*' are so vague and so latitudinarian, that I do not believe that I could be understood by any person who uses them in the common acceptation, if I speak in the style of the New Testament. On this subject I have said but little, except by way of allusion to existing customs, and have generally condemned, and must condemn the popular course. I have said something on the word *minister*, which I believe to be of importance in this question. But I have not arrived, in my course of Essays on '*the Restoration*,' to that place which would lead me to exhibit what I deem the views of the New Testament on the bishop's office, call, ordination, and support. That any man is to be paid at all for preaching, *i. e.* making sermons and pronouncing them—or that any man is to be hired for a stipulated sum to preach and pray, and expound Scripture by the day, month, or year, I believe to be a relic of popery.

" The difference between a hireling ' minister' and a bishop, I will endeavour to illustrate in my next Essay on the ' *Ancient Order of Things*,' to which I would refer you for the present. I do know, for I inquired when in your vicinity, that you have never esteemed gain to be godliness, and that although you have laboured much as a bishop and as a preacher, you have never made it, sought it, or found it to be a lucrative calling. And I am sure that you do not object to any thing you have seen in ' The Christian Baptist' on this subject, because it either has operated, or was feared to operate against you. In the words of the Apostle, ' You have not thus spoken that it should be so done unto you.' I say I am convinced of this, and that you speak in behalf of others, and for the sake of consistent views of the Christian religion.

" Your last observations in your table of corrections I come now to notice. It is this :—' In short, your views are generally so contrary to those of the Baptists in general, that if a party was to go fully into the practice of your principles, I should say a new sect had sprung up,' &c. This is neither a commendation nor a reprobation of ' The Christian Baptist,' until one or two questions are answered.

" In the first place, are the Baptists generally now following in the steps of the primitive church? Are they up to the model of the New Testament? Upon the answer given to this query, your last remark conveys praise or blame. If they are in the millennial state, or in the primitive state of the Church, then every thing that would change their order and practice is to be reprobated and discountenanced by every Christian. But if not, every well meant effort to bring them up to that state, as far as Scripture and reason approbate, ought to be countenanced, aided, and abetted by every one that loves the Lord Jesus Christ in sincerity.

" Again it may be asked, for the sake of variety, would not a congregation of saints, built exactly upon the foundation of the Apostles and Prophets, and walking in all the commandments and ordinances of the Lord blamelessly *appear* like a new sect arising amongst the Baptists, or any other sect in this country?

" And, in the third place, ought not every Christian who *prays* for the millennial state, or a restoration of the ancient order of things, to *labour* to promote so desirable an event by all the means in his power?

" On the view taken of these questions, and the answer given to them, depends the import and weight of your last remark. In the mean time I must come to a close, referring you, on this last topic, to my reply to ' An Independent Baptist' in the next number, for a more luminous *expose* of the

principle embraced in it—assuring you, at the same time, that I will maturely weigh and candidly attend to any remarks you may please to favour me with on any topic embraced in this reply, or on any other embraced in this work. I hope always to possess, and to be able to exhibit the spirit and temper of a *disciple* of Him who taught his followers to love and to obey the truth, and who gave us an example in his own person, that the most exalted, glorious, and happy course of life, is to do the will of our Heavenly Father.

"With sentiments of the highest respect and affection, I remain your fellow-servant in the hope of immortality,

"A. CAMPBELL."

MR. R. B. SEMPLE TO ALEXANDER CAMPBELL.

"DEAR SIR,

"My continual engagements have heretofore prevented my accomplishing my first intention of offering some remarks on some of the leading topics on which there is so wide a difference of views between you and myself. I have little leisure, and subjects of this sort require much to do them justice. Finding, however, so many able pens employed in defence of the truths I have so long held dear, I shall content myself with saying less than I had at first designed.

I am no controversialist, as my friends can testify. Neither from the pulpit or press have I been fond of disputation. A forty years' ministry have found me almost constantly labouring to establish principles about which the leading Christian sects in the United States do not essentially differ. I have been testifying to all sorts of people 'repentance towards God and faith in the Lord Jesus Christ,' and that Christians should bring forth fruits meet for repentance. I said but little upon baptism; or, however, but few laboured discourses, because I thought it so plainly laid down in the Bible, or rather New Testament, as the duty of believers, that little need be said. As a Calvinist I preached clearly and distinctly free and sovereign grace in the salvation of a sinner. The mysterious doctrines of predestination and election I touched but rarely, because I saw them but rarely touched in the Scriptures. Yet as they were there, however mysterious, I believed them and preached them, and still believe them and preach them, giving them their proportional weight compared with other doctrines, such as I thought I saw in the Scriptures. Experimental and practical divinity have *been my* ordinary themes, and these were so because I saw that *they were* the ordinary themes of Christ and his Apostles, as

well as Moses and the Prophets. Nothing but an assault upon these vital principles could induce me to enter the field of controversy. I shall, therefore, be as concise as possible, and shall withdraw as soon as my conscience tells me I have faithfully testified to the truth.

"There are a few things which I consider vital principles, on some of which, in my estimation, you are fundamentally erroneous. The first which I shall name is the *Scriptures of Truth.* He that has the Bible wrong, can furnish no proof of having any thing right. This is the standard of godliness. If this be deranged every thing measured by it must be uncertain. Indeed, it is not only important to have this standard just as God designed it, but that the minds of all should be settled and at rest respecting it. Now, Sir, to me it appears that your writings have denied material parts of the Scriptures, and have so altered, by your translation, the other parts, as greatly to unsettle the minds of many on this very important subject. In a sermon of yours, said to be delivered before the Redstone Association, Sept. 1816, and printed, you say, page 15, 'From what has been said, it follows that there is an essential difference betwixt the Law and the Gospel—*the Old Testament and the New.*' In a note made upon this assertion you say, 'There are not a few professors of Christianity who suppose themselves under equal obligations to obey Moses, or any other Prophet, as Christ and his Apostles; nor can they see any reason why the New Testament should be preferred to the Old.' And in a long note, with your usual ingenuity, you advance arguments to prove it, *i. e.* to prove that there is an essential difference betwixt the Old Testament and the New. Now against this sentiment I must beg leave to enter my most solemn protest. I aver that the Old and the New Testaments are essentially the same as to obligation, and stand in the same relation to each other and to us, as different parts of the New Testament do to each other. Some parts of the Old Testament have been declared in the New Testament as abrogated; and many others, being obviously temporary, ceased to be obligatory, because every object has been accomplished for which they were originally given. This is also true of the New. A Christian feels no more obligation to sell his property and live on common stock with others, than he does to go through the ceremonies of the Levitical law. He feels no compunction of conscience in not obeying either, because he considers both as inapplicable to his day. The whole Bible is a precious temporary gift of Heaven, afforded us by the Father of Lights, as a lamp to guide our feet through this dark world, and will be laid aside when we arrive at the world of perfect day. Parts of it are more limited as to their duration, and

applicable only to particular seasons and places. It is, to my mind, worse than wanton to endeavour to invalidate the unquoted parts of the Old Testament (and which are much the larger proportion), because others have accomplished their day. It is not sound reasoning to say a divine law is not obligatory because not re-enacted. This may be true, as you say, as to the old British laws in Virginia, because in this case there is a new government and new governors; but not so as to God's laws towards his people. There is but one Lawgiver, and all his laws remain in force until repealed or until the accomplishment of their purpose. I would ask you, what authority has any man to assert that any part of Holy Writ has ceased to be obligatory unless Holy Writ itself declares it? And what part of the New Testament has declared that the whole of the Old is abrogated, except those texts that are quoted into the New? The *onus probandi* here lies with you. The quotations from the Old into the New are plainly made not for re-enactment, but to establish the points advanced by the New Testament writers. I take up this subject because it is a vital principle, and was not only advanced by you fourteen years ago, but has been since defended by you in your 'Christian Baptist.' If, however, any change has taken place in your views, I would gladly retract what is here said.

"In regard to your new translation of the New Testament, I am not prepared to say it is unlawful for any man to attempt a translation of all or any part of the Scriptures. It may be lawful, but it seems to me to be very inexpedient; that is, if it be offered as a substitute for the Old. If one does it another may; and, of course, the whole Christian world may be unsettled as to what is the word of God. Except Catholics and Unitarians (I think) all Christians of all denominations have adopted and are satisfied with the old translation. They believe that if it has faults, they are not material ones; and that at best, it is very hazardous to trust any set of men in the present day to amend it. Moreover, God has owned and blessed the old translation for centuries past, to all the purposes of Scripture. I feel, therefore, greatly averse to any substitute. I have no wish to derogate from your translation. It is certainly the production of very learned men, and has its merits. But it seems to me to be more calculated to do good when found among the writings of its authors than when embodied in a volume, and called a New Testament. Respectfully yours,

"Ro. B. Semple."

October 30, 1830.

MR. CAMPBELL'S REPLY TO RO. B. SEMPLE.

"*Danville, Kentucky, Nov.* 29, 1830.

"BROTHER SEMPLE,

"DEAR SIR—My clerk has forwarded to me a copy of your letter of October 30, to this place. I am always glad to hear from you, and so are many of my readers. Many in this commonwealth venerate you highly, and are anxious to see what you have to offer for or against any topic now in discussion. Few, indeed, expect any change in your views, although many of your friends wish it. Old men are said to be timid and prudent, while the young are generally bold and enterprising. As the mind descends the hill of life, early associations rise in their influences, and become stronger as the vigour of the constitution abates. Hence the difficulty of converting the aged. When Harvey discovered the true principles of the circulation of the blood, it is said, that while the young physicians, almost to a man, received his demonstrations and arguments, no man above forty years of age acknowledged his reasonings to be conclusive. When Bacon, the author of the inductive philosophy, developed the science which revolutionised all the colleges in Protestant Christendom, few of the old teachers could endure it. But in one generation the literary and medical worlds were regenerated by these two men. The old men died, and the young were all converted.

"The principles of the reformation are, however, received by some very old men, and by many who are above forty; yet but few men of high standing and of advanced years have ever been reformers. Their friends dare not approach them, and their opponents are not to be regarded. They are placed in very unfavourable circumstances as respects conviction. But still their attempts to sustain their views are very useful to the community. The foundations of their views and systems of instruction, when laid open to the discerning, afford them either conviction or confirmation. The authority of their opinions is then correctly estimated, because the reason of them is subjected to examination. On this account as well as for my personal regard for you, I am always glad to receive any thing from you for publication. The letter before me is an interesting one, because it contains your '*testimony* to the truth' of your opinions on some of the principal topics of 'your ministry.'

"The *historical* part of your communication before me, detailing the *doctrines* you have been teaching, is first worthy to be noticed. The Apostles testified to '*Jews and Greeks*' repentance or reformation towards God, and faith in our Lord Jesus

Christ. This you have done, you say, to *all sorts* of people. No doubt you have found it necessary to testify the same things to Christians which Paul did to Jews and Greeks; for our modern Christians need both reformation towards God and faith in our Lord Jesus Christ. The reformation of Christians, then, you confess to be necessary; and that even in faith, and in the doctrine of repentance.

"You said 'little about baptism,' because so plainly laid down in the Bible: and much about the things not plainly laid down in the book. If the plainness of baptism was a good reason for seldom preaching it, it applies equally to repentance and faith if they be plainly laid down in the book. But the '*mysterious*' doctrines of predestination and election you 'rarely touched,' because 'rarely touched in the book.' If, then, you seldom preached baptism because plainly taught, and seldom preached election and reprobation because seldom touched, I am at a loss to understand why you so much insisted upon other matters, as neither the plainness nor obscurity of such things could be a reason, in your judgment, for touching them. The things which you taught must, in your judgment, have been neither plain nor obscure in the book. These reasons for your ministrations place the great topics of your life in a singular attitude before my mind.

"Another hint in your favour before me arrests my attention. You say that you have been for almost forty years 'labouring to *establish* principles about which the leading Christian sects in the United States do not essentially differ.' Why you should labour to *establish* principles already established in the minds of the leading sects is to me inexplicable. Is not this to represent established principles as not established; and does it not present the labours of forty years in a very inexplicable character to the reflecting mind?

"But 'as a Calvinist' you felt yourself under the necessity of choosing this course; for you observe that, 'as a Calvinist, you preach clearly and distinctly free and sovereign grace.' Now had this been as plainly taught as baptism, or as obscurely taught as election and predestination, your reason would not have permitted you to have made this topic the burthen of your ministry.

"As to a *grace* called free and sovereign, I have only to say that I know of no grace that is not *free* and *sovereign*. There can be no grace unless it flow from *the will* of a sovereign; and if it be not *free* as respects him from whom it flows, it is involuntary. But if you mean that it is free to all mankind, then all mankind are embraced in it; and if *sovereign* mean with you *discriminating*, then to call grace both sovereign and free, is to say that it is and it is not grace. But this only by the way.

" ' Experimental divinity' has been your theme, of which divinity neither baptism nor election are, in your judgment, constituents. The Apostles, then, were accustomed to say much and to write much concerning a divinity which was neither practical nor experimental. Baptism is, however, in every sermon, and election in every epistle.

" Without preaching *water*, none of the first preachers could preach Jesus: for not to mention the discourses in which it is named, I shall only remind you of the hint of Luke in his account of the preaching of Philip. He tells us in the 8th chapter of the Acts of the Apostles, that Philip preached Jesus to the Eunuch. He tells us not a word of the sermon. He only says, beginning at a certain passage in Isaiah, ' he proclaimed to him Jesus.' The Eunuch first mentioned water, according to the details of this incident. Now the question is, why should the Eunuch have said, ' Here is water,' if Philip, in preaching Jesus, had not named immersion? The inference is inevitable (if we had neither command nor precedent, of which, however, there is no lack), that in preaching Jesus, they always preached water. The reason is, a gospel without remission of sins is a misnomer; and no person, in those undegenerate days, could preach remission without naming water. I agree with you that scholastic, speculative, and polemic theology, are unworthy of the preaching of a reformer of men. I am for principles of action. Therefore I proclaim faith, reformation, immersion, adoption, and eternal life.

" I now proceed to the argumentative part of your letter. And here, brother Semple, I could have wished that you had been still more logical and argumentative. I am pleased to see that you go so far back as the year 1816, and commence with my most juvenile Essay in a Sermon on the Law. The sentiment which in this sermon you have the goodness to assail, is, that there is an essential difference between the Old Testament and the New; that we are not under the same obligation to obey Moses as Jesus and his Apostles. These are the principles you assail. I affirm and you deny. But you are pleased not to assail my arguments in proof of the affirmative, but to convert your negation into an affirmative position, and then to prove your own proposition. This is magnanimous and creditable to you as a candid man. You enter your protest against my affirming that there is an essential difference between the Old Testament and the New, and proceed to affirm that '*the Old Testament and the New are the same as to obligation.*' In support of this position, in which you put upon yourself the *onus probandi*, or the burden of proof, by affirming instead of attempting to refute my arguments in the said sermon, you

proceed to reason, but, to my utter astonishment, you call upon no witness, and offer not one argument. You call not upon any prophet or apostle for a single saying, and neither quote Moses nor the Messiah in support of your affirmation. I am sorry, brother Semple, to see you take this course, because of the weight of your example; it looks so like (though I am far from imputing to you such a thought) placing your *name* against mine—an example which your experience cannot approve. You know the weight of your name and years is against me; but how often have both name and years been paraded against the truth! These *ex cathedra* arguments, these *argumenta ad modestiam*, as logicians call them, are, you must confess, *papistical*. To make an appeal to my modesty, or an argument from authority, the proof of an affirmative proposition, is not in unison with the spirit of this age. To support any position as we support a favourite candidate at the polls, by giving our vote, is not the present order of the day: for in these Republics one vote counts as much as another, notwithstanding the disparity in the standing of the voters.

"In support of your 'solemn protest' and affirmative position, you offer a few other solemn protests and affirmative propositions. But these all need proof. I will notice them in due form:—You assert that 'the Old and New Testaments stand in the same relation to each other and to us, as different parts of the New Testament do to each other.' Why not have added, '*and to us?*' This faltering in the conclusion argues distrust in the premises. But this is not that at which I most demur. I must do more than offer my solemn protest against what follows:—'Some parts of the Old Testament have been declared in the New Testament as abrogated.' 'This is also true of the New Testament,' &c. Is it possible, brother Semple, that you teach that some parts of the New Testament are abrogated!! What are your specifications? Here they come; but all are condensed into a unit:—'A Christian feels no more obligation to sell his property and live in common stock with others, than he does to go through the ceremonies of the Levitical law. He feels no compunction of conscience in not obeying either, because he considers both as inapplicable to his day.' This is your proof. Now, my good sir, before you talk of *obeying* you ought to state the *command*: for, where there is no command there can be no obedience; and before you talk of abrogating any law in the New Testament, you ought to show that it was once a law of the New Testament, like the Levitical law, for obliging Christians to live in common stock. I need not inform you that the word 'abrogation' applies only to law, and the word 'obedience' to a command: and if there be neither command nor law on this

subject, there can be no abrogation. But is this true of the Levitical ceremonies? Had they no law nor command? Does the 'common stock' of which you speak, and the Levitical economy, stand upon the same footing? If not, there is no more analogy between these matters than between Noah's leaving the ark upon Mount Ararat, and Paul's leaving his cloak at Troas.

"The difference between a 'common stock' church, and a common participation of goods as every one had need, is immense. The idea of a common stock for creating either wealth or the means of subsistence, is an idea essentially different from that of a common distribution of joint or particular donations, according to the wants of the brotherhood. Now, to suppose that an example of this sort, in the case of the Jerusalem congregation, is done away, is not only inexplicable upon the received meaning of examples, (for examples can never be abrogated,) but it is teaching, however unintentionally on your part, that the example of liberality afforded by these disciples is an unsafe one, and that it is as unworthy of imitation in any circumstance, and as inobligatory as the Levitical law, priesthood, or services. But, to return.

"In your zeal, brother Semple, to place Moses in the same chair with Christ and his Apostles, and to bring us '*under the law*,' instead of placing us under Christ, do you not seem to yourself to render the New Testament as useless to Christians as the Catholics have rendered both the Old and the New? Do you not fear to teach that some parts of the law of Christ, as well as some parts of the law of Moses, are abolished? Does the Old Testament stand in the same relation to the New and to us, as the first Epistle of Peter does to the second and to us? If I misunderstand you, it will give me pleasure to be corrected by you; but, as your words obviously to me import, you teach that we are under the same obligation to Moses, Samuel, and Nehemiah, as we are to Paul, Peter, and John.

"Now that you may understand me, I teach that the writings of Moses and the Prophets contain not only much useful history and prophecy, but also many communications from God to men of immense importance to us Christians; and, as my debate with Mr. Owen proves, no man values them more than I. But to teach that we must feel ourselves equally under obligation to obey Moses, a servant in another person's family, as we do to obey Christ, a Son over his own family, which family is the whole Christian assembly, I cannot. And believe me, that I know of few Episcopalians or Presbyterians who have gone so far to Judaize as you have done in this letter. The very question which the Apostles and Elders and the brethren of the

Jews by the Holy Spirit decided in Jerusalem, you seem to have again revived.

"You will have us Gentile Christians to be as much obliged to obey Moses as Christ—as much under the law as under favour—as much under all the Prophets as under the Great Prophet, of whom Moses in the law and all the Prophets did write. Although Jesus said, 'The law and the Prophets were instructors till John; but since that time the kingdom of God is announced, and all men press into it:' although both Moses the law-giver, and Elias the law reformer came down from heaven and laid their commission at the feet of Jesus, and the Father then spoke from the magnificent glory, commanding men to obey his Son; although the Apostles reasoned and remonstrated against the Judaizers, telling the people to keep the law as obligatory upon them as the Gospel of Jesus; and compared the law to Hagar, and them under its obligation to Ishmael; although the Holy Spirit says we are delivered from the law, and that we are under the New Testament, and not under the Old, which now has become, as a rule of life, obsolete and is done away; yet you solemnly protest against the declaration that there is an essential difference between the Old Testament and the New as respects obligations on Christians; and will attempt to prove that we are under the same obligation to obey Moses in every thing not formally excepted in the New, *because Moses commanded it.* If this be not to dash upon a real rock, while avoiding an imaginary shoal, you will have the goodness to instance it in any thing else?

"After failing to sustain your own position which you had affirmed, you make an affirmative for me, and throw the *onus probandi* upon me. I do not, however, exactly approve of the proposition you have made for me, and will merely say in reply, that Jesus, and all the Apostles who have alluded to this subject, plainly and unequivocally teach that the law of Moses is not the rule of life for Christians, in whole nor in part; but that *Jesus* is our Lord, Law-giver, Prophet, Priest, and King; and that if we renounce him as a Prophet, we may as well take Aaron for our Priest, Moses for our Law-giver, and David for our King.

"This subject, you are pleased to say, is of *vital* importance. I am glad you form so high an opinion of it, and hope you will attend to what I offer upon it. As my sheet is full, and I have to despatch per mail, you will please excuse me for postponing the remainder of my answer till the next.

"In all the charities, yours,

"A. CAMPBELL."

THE FOUNDATION OF HOPE AND OF CHRISTIAN UNION.

[*From the Christian Baptist, Vol. I.*]

Messiah is born in the city of David, in the awful crisis alluded to in the first essay in this number. Science had proved itself systematic folly; philosophy, falsely called *moral*, had exhibited its utter incompetency to illuminate the understanding, to purify the heart, to control the passions, to curb the appetites, or restrain the vices of the world. A scepticism that left nothing certain—a voluptuousness that knew no restraint—a lasciviousness that recognized no law—a selfishness that proscribed every relation—an idolatry that deified every reptile—and a barbarity that brutalized every feeling, had very generally overwhelmed the world, and had grouped those assimilated in vice, under every particular name, characteristic of every species of crime. Amidst the uncertainty, darkness, and vice that overspread the earth, the Messiah appears and lays a foundation of hope, of true religion, and of religious union — unknown — unheard of — unexpected among men. The Jews were united by consanguinity, and by an agreement in a ponderous ritual. The Gentiles rallied under every opinion, and were grouped, like filings of steel around a magnet, under every possible shade of difference of thought, concerning their mythology. So long as unity of opinion was regarded as a proper basis of religious union, so long have mankind been distracted by the multiplicity and variety of opinions. To establish what is called a system of orthodox opinions as the bond of union, was, in fact, offering a premium for new diversities in opinion, and for increasing, *ad infinitum*, opinions, sects, and divisions. And what is worse than all, it was establishing self-love and pride as religious principles, as fundamental to salvation; for a love regulated by similarity of opinion, is only a love to one's own opinion; and all the zeal exhibited in the defence of it is but the pride of opinion.

When the Messiah appeared as the founder of a new religion, systems of religion consisting of opinions and

speculations upon matter and mind—upon God and nature —upon virtue and vice, had been adopted, improved, reformed, time after time. That there was always something superfluous—something wrong—something that could be improved in every system of religion and morality, was generally felt, and, at last, universally acknowledged. But the grandeur, sublimity, and beauty of the foundation of hope, and of ecclesiastical or social union, established by the author and founder of Christianity, consisted in this, that THE BELIEF OF ONE FACT, *and that upon the best evidence in the world, is all that is requisite, as far as faith goes, to salvation. The belief of this* ONE FACT, *and submission to* ONE INSTITUTION *expressive of it, is all that is required of heaven to admission into the Church.* A Christian, as defined, not by Dr. Johnson nor by any creed-maker, but by one taught of heaven and in heaven, is one that believes this *one fact*, and has submitted to *one institution*, and whose deportment accords with the morality and virtue taught by the great Prophet. The one fact is, *that Jesus the Nazarene is the Messiah.* The evidence upon which it is to be believed, is the testimony of *twelve men*, confirmed by prophecy, miracles, and spiritual gifts. The *one institution* is baptism into the name of the Father, and of the Son, and of the Holy Spirit. Every such person is a Christian in the fullest sense of the word, the moment he has believed this one fact, upon the above evidence, and has submitted to the above-mentioned institution; and whether he believes the five points condemned or the five points approved by the synod of Dort, is not so much as to be asked of him; whether he holds any of the views of the Calvinists or Arminians, Presbyterians, Episcopalians, Methodists, Baptists, or Quakers, is never once to be asked of such a person, in order to admission into the Christian community called the Church. The only doubt that can reasonably arise upon these points is, whether this *one fact*, in its nature and necessary results, can suffice to the salvation of the soul—and whether the open avowal of it, in the overt act of baptism, can be a sufficient recommendation of the person so professing to the confidence and love of the brotherhood. As to the first of these, it is again and again asserted, in the clearest language, by the Lord him-

self, the Apostles Peter, Paul, and John, that he that believeth the fact that Jesus is the Christ, is born of God, overcomes the world, has eternal life, and shall, on the veracity of God, be saved. This should settle the first point; and, as to the second, it is disposed of in a similar manner; for the witnesses agree that whosoever confesses that Jesus is the Christ, and is baptized, should be received into the church: and not an instance can be produced of any person being asked for any other faith, in order to admission, in the whole New Testament. The Saviour expressly declared to Peter, that upon this fact, that he was the Messiah, the Son of God, he would *build his church;* and Paul has expressly declared, that "other foundation can no man lay (for ecclesiastical union) than that JESUS IS THE CHRIST." Our translation reads simply "Jesus Christ;" but the article is in the Greek, and means just as above. The point is proven that we have assumed—and, this proven, every thing is established requisite to the union of all Christians upon a proper basis. Every sectarian scheme falls before it; and on this principle alone can the whole church of Christ be built. We are aware of many objections to this grand scheme, revealed of God, to establish righteousness, peace, and harmony among men; but we know of none that weighs a grain of sand against it. We shall meet them all *(Deo volente)* in due time and place. Some of them have been anticipated in one or two articles preceding. But of these more fully hereafter.

It must strike every man of reflection, that a religion requiring much mental abstraction or exquisite refinement of thought, or that calls for the comprehension or even apprehension of refined distinctions and of nice subtleties, is a religion not suited to mankind in their present circumstances. To present such a creed as the Westminster, as adopted either by Baptists or Paido-Baptists—such a creed as the Episcopalian, or, in fact, any sectarian creed, composed, as they all are, of propositions deduced from logical inferences, and couched in philosophical language—to all those who are fit subjects of the salvation of heaven, I say, to present such a creed to such for their examination or adoption, shocks all common sense. This pernicious course is what has paganized Christianity. Our sects and

parties—our disputes and speculations—our orders and casts, so much resemble any thing but Christianity, that when we enter a modern synagogue, or an ecclesiastical council, we rather seem to have entered a Jewish sanhedrim, a Mahometan mosque, a Pagan temple, or an Egyptian cloister, than a Christian congregation. Sometimes, indeed, our religious meetings so resemble the Areopagus, the Forum, or the Senate, that we almost suppose ourselves to have been translated to Athens or Rome. Even Christian orators emulate Demosthenes and Cicero. Christian doctrines are made to assume the garb of Egyptian mysteries, and Christian observances put on the pomp and pageantry of pagan ceremonies. Unity of opinion, expressed in subscription to voluminous dogmas imported from Geneva, Westminster, Edinburgh, or Rome, is made the bond of union—and a difference in the tenth, or ten-thousandth shade of opinion, frequently becomes the actual cause of dismemberment or expulsion. The New Testament was not designed to occupy the same place in theological seminaries that the carcases of malefactors are condemned to occupy in medical halls—first doomed to the gibbet, and then to the dissecting knife of the spiritual anatomist. Christianity consists infinitely more in good works than in sound opinions; and, while it is a joyful truth that he that believes and is baptized shall be saved, it is equally true that he that saith, "I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

A. CAMPBELL.

ON THE SIMPLICITY, THE POWER, AND THE EXCELLENCY OF FAITH.

[*From the Christian Baptist, Vol. I.*]

1. In the first place, the singular power of faith is manifested in all places and amongst all people. It demonstrates itself to be one of the common, the most common, and intelligible principles of action; and produces the greatest changes in human character, in the views and pur-

suits of mankind. It overcomes the greatest difficulties, and impels men to the highest achievements known in the world.

2. It always operates according to the fact believed. Joy and sorrow, love and hatred, fear and hope, are the effects of the fact believed, and not of the manner of believing, so much talked of.

3. Evidence alone produces faith, or testimony is all that is necessary to faith. This is demonstrably evident in every case; and therefore the certainty felt is always proportioned to the character of the testimony produced. Faith is capable of being greatly increased in many instances, but only in one way, and that is, either by affording additional evidence, or by brightening the evidences already produced. To exhort men to believe, or to try to scare them into faith, by loud vociferations, or to cry them into faith by effusions of natural or mechanical tears, without submitting evidence, is as absurd as to try to build a house or plant a tree in a cloud.

4. Faith, abstract from *facts*, produces no substantial, no real, effect. Faith and opinions have nothing to do with each other—there is no consanguinity between them. A man might as reasonably expect to support animal life by the simplest act of chewing, as so be saved by the mere act of believing. It is not a man's eating that keeps him alive, but what he does eat; so it is not a man's believing that saves his soul, but what he does believe.

5. All controversies about the nature of faith, about the different kinds of modern faith, are either learned or unlearned nonsense, calculated to deceive and bewilder the superstitious multitudes that hang upon the lips of spiritual guides. The only, the grand question with every man is, What is *fact* or *truth?* This ascertained, and let there be no enquiries about *how* a man believes, or whether his faith be of the right kind. If a man really believes any fact, his faith soon becomes apparent by the influence of the fact upon him.

6. No person can help believing when the evidence of truth arrests his attention. And without evidence it is as impossible to believe, as to bring something out of nothing.

7. The term, *faith*, is used in the Bible in the commonly received sense of mankind, and the faith which we have in the testimony of God differs from that we have in the testimony of men in this one respect only—that as men may be deceived, and may deceive others, so the confidence we repose in their testimony, in some instances, may be very limited; but as God cannot be deceived, neither can deceive others, so the confidence we have in his testimony is superior to that we repose in the testimony of men; and as the word comes to us in demonstration of the Holy Spirit, or attested unto us by the supernatural gifts which accompanied the testimony of the original witnesses, so it affords the highest possible evidence, and therefore produces the greatest confidence. If we receive the testimony of men, saith John, and act upon it in the most important concerns, the testimony of God is greater, and is capable of producing greater certainty, and infinitely worthy of being acted upon in the all-important concerns of the world to come.

A. CAMPBELL.

THAT JESUS IS THE CHRIST.

[*From the Christian Baptist, Vol. I.*]

George King is the name of a man, but that George is king, is a proposition that expresses what either is or is not a fact. And that *George is the king* is a proposition not only more definite than *George is king*, but it expresses something more. It expresses that he is either the chief of kings, or that he is *the* king spoken of or referred to by the speaker. This, we presume, is apprehended by all. Now, Jesus Christ is the name of a person; but that *Jesus is Christ*, or that *Jesus is the Christ*, is a proposition that is either true or false. In the four Gospels, or during the lifetime of the Messiah, the term Christ was never applied to him as a proper name, but as an appellative. After some time, it was used as a proper name, and frequently, without the name Jesus attached to it, designated the Saviour. Thus, when Matthew wrote '*The lineage of Jesus Christ*,' he uses the word as a proper name; but it is obvious to all,

from the perusal of the four Gospels, especially in the original, or in Campbell's improved translation, that the term *Christ* was never addressed to the Saviour, while on earth, as a *proper name*, but as an *appellative*. The use of the article in the Greek is lost in many places in the English, by the negligence or misapprehensions of King James's translators. Dr. Campbell observes, in his 'Preliminary Dissertations,' vol. i., p. 223, "If we were to judge by the common version, or even by most versions in modern tongues, we should consider the word as rather a proper name than an appellative, or name of office, and should think of it only as a surname given to our Lord. Our translators have contributed greatly to this mistake, by very seldom prefixing the article before *Christ*, though it is rarely wanting in the original. The word *Christ* was at first as much an appellative as the word *Baptist* was, and the one was as regularly accompanied with the article as the other. Yet our translators, who always say *the Baptist*, have, one would think, studiously avoided saying *the Christ*. This may appear, to superficial readers, an inconsiderable difference; but the addition of the article will be found, when attended to, of real consequence for conveying the meaning in English, with the same perspicuity and propriety with which it is conveyed in Greek. So much virtue there is in the article, which, in our idiom, is never prefixed to the name of a man, though it is invariably prefixed to the name of office, unless where some pronoun or appropriating expression renders it unnecessary, that, without it, the sense is always darkened and sometimes marred. Thus, in such expressions as these, *This Jesus whom I preach unto you is Christ—Paul testified to the Jews that Jesus was Christ—Showing by the scriptures that Jesus was Christ*—the unlearned reader forms no distinct apprehension, as the common application of the words leads him uniformly to consider Jesus and Christ is no other than the name and surname of the same person. It would have conveyed to such a reader precisely the same meaning to have said, *Paul testified to the Jews that Christ was Jesus;* and so on of the rest. The article alone, therefore, in such cases, adds considerable weight to the expression, yet no more than what the words of the historian manifestly convey to

every reader who understands his language. It should be, therefore, *Paul testified to the Jews that Jesus was the Christ*, or the Messiah, &c. Many other examples might be brought to the same purpose; but these are sufficient."

That Jesus is the Christ is proposed to us as a fact in the New Testament. But what is implied in the term Christ? John tells us that it is a correct translation of the word *Messiah*. Now, both terms denote one and the same thing, for Messiah in Hebrew, and Christ in Greek, signify *anointed*. That *Jesus is the anointed*, is, in our tongue, equivalent to *Jesus is the Christ*. But still a question may occur, What is the meaning or peculiar import of the term *anointed* in this connexion? To this we answer, from the Bible, that persons designed for the office of king, for the office of high priest, and, sometimes, for the office of a prophet, were, by a divine command, *anointed with oil*, and thus empowered and consecrated by God to the office for which they were designated. Thus Saul was called the Lord's anointed, and this consideration prevented David from taking away his life, when obnoxious to his wrath, and in his power. David also, and the kings of Judah were thus consecrated and empowered to act as kings, as vice-roys under God, over Israel. In allusion to this ceremony of inauguration, Paul applies to our King these words,— "Thy God hath anointed thee with the oil of gladness above thy associates in office, above all the prophets, priests, and kings that were ever sent to Israel."

Three eminent prophets, David, Isaiah, and Daniel, represent the promised Deliverer as an anointed prophet, an anointed priest, and an anointed king. Isaiah represents him as an anointed prophet, chap. lxi., 1, "The Lord hath anointed me to preach good tidings to the poor." Daniel represents him as an anointed priest, chap. ix., 25, 26, "And after threescore and two weeks shall the anointed Messiah, the Prince, be cut off, but not for himself," &c. David, in the second Psalm, represents him as an anointed king. He represents the alliance of the kings of the earth against the Lord's anointed, and sings his coronation upon Zion, the hill of his holiness. The whole of the salvation which sinful men require is comprised in the performance of these three offices. We are ignorant, guilty, and enslaved. To

remove ignorance is the office of a prophet; to remove guilt is the office of a priest; and to emancipate and lead to victory, to defend and protect, the office of a king. Now, to believe that *Jesus is the Christ*, is to receive him as the only prophet, the only priest, and the only king, qualified and empowered by our Heavenly Father to instruct us, to atone and intercede for us, to reign over our conscience, to guide, defend, and lead us to victory. His qualification for these offices, being *the Son of God*, the ONLY BEGOTTEN of the Father, renders him infinitely worthy of our confidence, and constrains us to trust in him with all our hearts. To his word, as our prophet, we look for instruction; to his sacrifice and intercession we look for pardon and acceptance; and to him as King on the throne of the universe, we yield implicit obedience, and are assured, if we put ourselves under his guidance, he will lead us to complete and triumphant victory. As we have used, and may often use, the phrase, "*Jesus in the Christ*," we thought it expedient to give this brief statement of the ideas attached to that phrase. A. CAMPBELL.

MR. ALEXANDER CAMPBELL TO W. JONES.

"MY MUCH ESTEEMED AND VENERABLE BROTHER JONES!

"You wish me to state whether we, of the reformation in America, differ from our brethren in England in any articles of the Christian faith and practice; and if we differ from you in any thing, to state wherein. I trust that, before this reaches you, the works forwarded you will have arrived in England, and from these you will more fully learn, than I can now write, our views of the ancient and the modern exhibitions of Christianity. There is, in our judgment, a great difference between original Christianity and the best modern forms of it with which we are acquainted. But that I may be understood on the question before us, I will preface my reply with a few remarks on the cardinal difference between the original institution of Jesus Christ and the reformed religions of Protestant countries. If I were to classify in *three* chapters the whole Christian institution, after the fashion of the modern schools, for the sake of being understood, I would designate them Christian *faith*, Christian *worship*, and Christian *morality*. To these the moderns have added two others, which, using the same licence, I would call

human *philosophy* and human *traditions*. Now, in the first chapter, we and all Christians are agreed; for as Christian faith has respect to the *matters of fact* recorded—to the direct testimony of God found in the New Testament concerning himself—concerning his Son and Spirit—concerning mankind—what he has done, what we have done, and what he will do, there is no debate. I find all *confessions* of faith, properly so called, like the *four* Gospels, tell the same story so far as matters of fact or faith are concerned. In the second chapter we are also agreed that God is to be worshipped, through the mediator, in prayer, in praise, public and private—in the ordinances of Christian baptism, the Lord's Day, the Lord's Supper, and in the devotional study of his word, and of his works of creation and providence. In the third chapter we all acknowledge the same moral code. What is morality is confessed and acknowledged by all; but in the practice of it there are great subtractions. We repudiate the two remaining chapters as having any place in our faith, worship, or morality, because we think we have discovered that all the divisions in Protestant christendom—that all the partyism, vain jangling, and heresies, which have disgraced the Christian profession, have emanated from human philosophy and human tradition. It is not faith, nor piety, nor morality, but philosophy and tradition that have alienated and estranged Christians, and prevented the conversion of the world. Socrates, Plato, and Aristotle deserved not the reputation of philosophers, if Calvin, Arminius, and Wesley were not worthy of it. The former philosophised morally on nature and ancient tradition—the latter on the Bible and human society. Religious philosophers on the Bible have excogitated the following doctrines and philosophical distinctions:—'The Holy Trinity;' 'Three persons of one substance, power, and eternity;' 'Co-essential, consubstantive, or equal;' 'The Son eternally begotten of the Father;' 'An eternal Son;' 'Humanity and divinity of Christ;' 'Free will;' 'Liberty and necessity;' 'Original sin;' 'Total depravity;' 'Covenant of grace;' 'Effectual calling;' 'Free grace;' 'Sovereign grace;' 'General atonement;' 'Particular atonement;' 'Satisfy divine justice;' 'Reconciled God;' 'Active and passive obedience of Christ;' 'Inherent righteousness;' 'Progressive sanctification;' 'Justifying and saving faith;' 'Historic and temporary faith;' 'The direct and reflex acts of faith;' 'The faith of assurance, and the assurance of faith;' 'Legal repentance;' 'Evangelical repentance;' 'Perseverance of the saints, and falling from grace;' 'Visible and invisible church;' 'Infant membership;' 'Sacraments;' 'Eucharist;' 'Consubstantiation;' 'Church government;' 'The power of the keys,' &c. &c. &c. Concerning these and all such doctrines, and all the

speculations and phraseology to which they have given rise, we have the privilege neither to affirm nor deny—neither to believe nor doubt; because God has not proposed them to us in his word, and there is no command to believe them. If they are deduced from the Scriptures, we have them in the facts and declarations of God's Spirit. If they are not deduced from the Bible, we are free from all the difficulties and strifes which they have engendered and created. *We choose to speak of Bible things in Bible words*, because we are always suspicious that, if the word is not in the Bible, the idea which it represents is not there; and always confident that the things taught by God are better taught in the words and under the names which the Holy Spirit has chosen and appropriated, than in the words which man's wisdom teaches. There is nothing more essential to the union of the disciples of Christ than *purity* of speech. So long as the earth was of one speech, the human family was united. Had they been then of a pure speech, as well as of one speech, they would not have been separated. God, in his just indignation, dispersed them; but before he scattered them *he divided their language*. One of his prophets, who lived in a degenerate age, who prophesied against the corruptions of his day, when he spoke of better times, of an age of union and communion, was commanded to say, in the name of the Lord, 'Then will I turn to the people a *pure language*, that they call upon the name of the Lord, to serve him *with one consent*.' Purity of speech is here declared to be a pre-requisite to serving the Lord with one consent. 'The words of the Lord are pure words.' To have a pure speech we must choose the language of Canaan, and abandon that of Ashdod. And if we be of one mind, 'we must speak the same thing.' This was Paul's scheme of union, and no man can suggest a better. It requires but little reflection to discover that the fiercest disputes about religion are about what the Bible does *not* say, rather than what it *does* say—about words and phrases coined in the mint of speculative theology. Of these the *homousios* and the *homoiusios* of the ever-memorable council of Nice are a fair sample. Men are neither wiser, more intelligent, nor better after than before they knew the meaning of these words. As far as known on earth, there is not, in 'The Book of Life of the Lamb slain from the foundation of the world,' the name of any person who was either converted or sanctified to God by any of these controversies about human dogmas, nor by any thing learned from the canons or creeds of all the councils, from that of Nice to the last methodistic conference. It is a virtue, then, to forget this scholastic jargon, and even the names of the dogmas which have convulsed Christendom. It is a concession due to the crisis in which we live, for the sake of peace, to adopt the vocabulary of

heaven, and to return the borrowed nomenclature of the schools to its rightful owners—to speculate no more upon the opinions of St. Austin, St. Tertullian, St. Origen—to speak of the Father, of the Son, and of the Holy Spirit as the gospel, of faith, of repentance, of baptism, of election, of the death of Christ, of his mediation, of his blood, of the reconciliation, of the Lord's Supper, of the Atonement, of the Church of God, &c., in all the phrases found in the Record, without any partiality—to learn to love one another as much when we differ in opinion as when we agree, and to distinguish between the testimony of God and man's reasonings and philosophy upon it. The Apostle says, 'There is one body, one Spirit, one hope, one Lord, one faith, one immersion, one God and father of all.' But no where in the sacred book is it said *there is one opinion.* If, however, unity of opinion were desirable, to attain it we must give the greatest liberty of opinion; for, though once theory with us, it is now matter of experience, that the more stress is laid upon unity of opinion, the less of it, and the more division, and the less regard paid to it. This is founded in a law of the human mind, on which it is unseasonable and unnecessary to expatiate. We have good reason to say, that there exists not the same number of professors in any department of Christendom, amongst whom unity of opinion, as much as unity of faith, is the bond of union, so much of one opinion in all matters pertaining to the Christian institution, as amongst the brethren who have agreed cordially to receive 'one another without regard to differences of opinion.' They have not laid so much stress upon it, and therefore they have more of it. Amongst Christians there is now, as there was at the beginning, a great diversity in the knowledge of the Christian institution. There are babes, children, young men, and fathers in Christ, now as well as in the days of the apostle John. This, from the natural gifts of God, from the diversities of the age, education, and circumstances, is unavoidable. And would it not be just as rational, as well as scriptural, to excommunicate one another because our knowledge is less or greater than any fixed measure, as for differences of opinion or matters of speculation? Indeed, in most places where proscription and exclusions now occur in this country, the excluded are the most intelligent members of the society. And although no community will accuse a man because he knows more of his Bible than his brethren, and on this account exclude him from their communion, yet this, it is manifest, rather than heresy (of which, however, for consistency's sake, he must be accused) is, in truth, the real cause of separation. If God has bestowed better gifts or better opportunities on one man than on another, by which he has attained more knowledge, instead of thanking God for his kindness to the community, they beg God to take

him away; and if he will not be so unkind, they will at length put him from among them under the charge of heresy. In most instances, the greatest error of which a brother can be guilty, is to study his Bible more than his companions, or, at least, to surpass them in his knowledge of the mystery of Christ. I need not say much on the chapter of *human traditions*. They are easily distinguished from the *Apostles' traditions*. Those of the Apostles are found in their writings, as those of men are found in their own books. Some human traditions may have a show of wisdom, but it is only an appearance. So long as it is written, 'In vain do they worship me, teaching for doctrines the commandments of men,' so long will it be presumptuous folly to add the commandments of men to the principles of Jesus Christ. I know of but one way in which all the believers in Jesus Christ, honourably to themselves, honourably to the Lord, and advantageously to all the sons of Adam, can form one communion. All have two chapters too many in their present ecclesiastic constitutions. The contents of the aforesaid two chapters are various and difficult in all their sects, but they all have two chapters of the same name. In some they are long and in some they are short; but, whether long or short, let every one agree to tear them out of his book and burn them, and be satisfied with *faith*, *piety*, and *morality*. Let human philosophy, and human tradition, as any part of the Christian institution, be thrown overboard into the sea, and the ship of the church will make a happy, safe, and prosperous voyage across the ocean of time, and finally, under the triumphant flag of Immanuel, gain a safe anchorage in the haven of eternal rest. I would appeal to every honourable, good, and loyal citizen of the kingdom of heaven, to every one that seeks the good of Zion, that loves the kingdom and the appearing of our common Lord and Saviour, whether such a concession be not due to the Lord, to the saints in heaven and on earth, and to the whole human race, in the crisis in which we are now placed? and whether we could propose less, or ought to demand more, than to make one whole burnt-offering of all our 'empty and deceitful philosophy'—our science 'falsely so called'—and our traditions received from our fathers? I would put it to the good sense of every sane mind to say, whether such a whole burnt-offering would not be the most acceptable peace-offering which, in this our day, could be presented on the altar of the Prince of Peace? and whether, under the teaching of the apostles of the great prophet, the church might not again triumphantly stand upon the holy ground which she so honourably occupied before Origen, Austin, Athanasius, or the first Pope was born?

My dear Sir, after this exposition, you will no doubt perceive that it is a cardinal feature in the reformation for which we con-

tend, to displace all the scholastic doctrines, phrases, terms, &c., of the 'primitive fathers' and 'the Protestant reformers,' and to contend earnestly for the faith formerly delivered to the saints. I may add that, as far as I am informed of the faith, piety, and morality of the brethren in England, we are one with them; and even in matters of opinion, I opine there is a very general concurrence between them and us. We may have some philosophy and some traditions which we ought not to have, and you may unfortunately be in the same predicament; but so long as neither of us make these a bond of union, nor a term of communion, we can cheerfully and happily maintain unity of spirit by the strong bonds of Christian peace. We, no doubt, necessarily differ in the extent of our knowledge of the whole revelation of God; but should you be more intelligent in the sacred Scriptures than we are, we will thank you to teach us the way of the Lord more perfectly, and we will thank God for your assistance. We trust that we have been taught, that, if our brethren are more gifted than we, they are not, on that account, heretics, and to be treated as heathen men and publicans.

Touching all private matters in your letter, I will, so soon as I have read the books you have so kindly forwarded to me, (not yet however come to hand,) write you more particularly.

May favour, mercy, and grace be multiplied to you, and all the holy brethren with you, from God our Father, and Jesus Christ our Lord, to whom be glory now and for ever.

"In the hope of immortality, yours,

"ALEXANDER CAMPBELL.

"*Bethany, Brook Co. Va.*
26th March, 1835."

SIR JOHN MASON'S VIEWS OF THE WORLD.

In his last moments, Sir John Mason thus addressed his family:—"Lo! I have lived to see five princes, and have been privy councillor to four of them. I have seen the most remarkable things in foreign parts, and I have been present in most state transactions at home for thirty years past. After so much experience, I have learned that seriousness is the greatest wisdom, temperance the best physician, and a good constitution the best estate; and were I to live again, I would change the court for a cloister; my privy councillor's bustle for the retirement of a hermit; and my whole life in the palace for an hour's enjoyment of God in my closet. All things now forsake me except my God, my duty, and my prayers."

LETTER FROM W. JONES TO MR. A. CAMPBELL.

London, June 17, 1835.

MY DEAR BROTHER CAMPBELL!

The kind and courteous manner in which you at first invited me to become your correspondent, and the frankness which has invariably characterised your subsequent letters, have combined to disarm me of all shyness and reserve, and emboldened me to address you with that freedom and familiarity which I otherwise might not have used. My letters have even assumed somewhat of a controversial cast; but your admirable Essay on "Religious Controversy" furnishes me with a sufficient apology for this. You there tell us that "religious controversy has enlightened the world," and that "while error lives, and falsehood has an auxiliary upon earth, controversy will be necessary, and argument indispensable." Besides, towards the conclusion of your last letter, you even admit the *possibility* of your being wrong on some points, and invite correction; for, say you, "should our brethren in England be more intelligent in the sacred Scriptures than we are, we will thank you to teach us the way of the Lord more perfectly, and we will also thank God for your assistance." This is placing the matter upon its proper basis. We are all of us but learners in the school of Christ, and woe be to that man that fancies himself beyond the need of instruction! Even an inspired Apostle was compelled to acknowledge he "knew but in part;" and he has given us this caution "against being wise in our own conceits," that, "if a man think himself to be something when he is nothing, he deceiveth himself." But a truce to further apology.

In exploring the volumes of the 'Christian Baptist,' I have been not a little surprised at some things which have there come across my path on the subject of the Decalogue, or Moral Law, considered as a rule of life to the people of the New Covenant; and especially that my friend Campbell should have entered his protest against it. On finding this to be the case, I could not refrain an involuntary exclamation to this effect: "Here is a strange affair, indeed! Mr. Campbell, who exhibits the Scotch Baptists in this country as being 'fettered and manacled and paralysed by the stays of Hyper-Calvinism,' is himself found chiming in with the Hyper-Calvinists, the only party on this side the Atlantic that has the least hesitation in admitting the perpetual obligation of the Decalogue, and on a point, too, on which the Scottish Baptist churches are firmly agreed in opposing both!" On this topic you are quite out of *our* camp, and we find you in that of our enemies. It is very true, indeed, and I have un-

speakable satisfaction in recording the fact, that the grounds and reasons on which you object to the Moral Law as a rule of life, and those on which it is opposed by the Hyper-Calvinists in this country, differ as wide as the two poles; for, while the latter discard it on the score of its rigid claims of holiness—its austerity—and the strictness of its demands, your objections are of a totally different cast. Nevertheless, as I doubt their validity, I hope you will permit me to examine them a little narrowly in the present letter, and perhaps I may be able to suggest some considerations of sufficient weight to induce you to review the subject, and what you have written upon it.

Now, to lay a foundation for the remarks I have to offer, I begin by making a quotation from the first volume of the 'Christian Baptist,' where you thus express yourself:—

"Moses, the great law-giver to the Jews, delivered this law *as a rule of life to the Jews only;* and it was all equally important to them, and binding upon them. It was holy, just, and good, as respected its design—and was equally divine and authoritative. He that touched the ark died the death, as well as he who stole the golden wedge. He that offered strange fire upon the altar was consumed, as well as he that cursed his father. He that gathered fuel on the Sabbath, and he that blasphemed the God of Israel, were devoted to the same destruction. But the law of Moses was given for a limited time. The world was about twenty-five hundred years old before it was given; 'for *until* the law sin was in the world,' and this law was designed only to continue till the promised seed should come, the great Law-giver. Moses pointed Israel to this great Law-giver. Malachi told the Jews to remember this law until Elias should come. The Messiah said plainly, 'that the law and the prophets preached till John;' but '*since that time* the kingdom of God was preached.' Paul repeatedly affirms that Christians *are not under the law*, but under the Gospel, as a rule of life. In teaching the Jews, he compared the law to a school-master until Christ came; but since faith or Christ came, he assured them they were no longer under the school-master. He declared they 'were *delivered* from the law'—'they were *free* from it'—'they were *dead* to it.' He says, 'it is *done away*'—'it is *abolished*'—'it is *disannulled.*'"

"'Then,' say the popular teachers,' you have no moral law as a rule of life—no preaching of the law as a means of conviction of sin; you may live as you list—your doctrine is licentious—it is Antinomian—it is dangerous to morals—to piety—to all good.'

"Blessed Jesus! art thou thus insulted by pretended friends? Are thy laws an inadequate rule of life? Guided by thy statutes, will our lives be licentious, our morals loose, ourselves abandoned to all crime? Was Moses a more consummate law-giver than thou? Did his commandments more fully or more clearly exhibit the moral, the godly course of life than thine? Were the sanctions of his law of more solemn import, of more restraining authority than thy precepts? Is there no means of conviction of sin, of its evil and demerit, in thy doctrine, manner of life, or in thy death? What argument, what

inducement to cease to do evil and to learn to do well, in all the laws of Moses, in all the statutes of Israel, in all the examples of patriarchs, saints, and martyrs, speaks such language, exhibits such motives, conciliates such regard, denounces such vengeance, attracts so much reverence, inspires with so much awe, wins by so much goodness, and reconciles with so much power as *thy death*? That heart, O Lord! that feels not the force of this argument—this omnipotent argument—to cease to do evil and to learn to do well, in vain will be assailed by moral suasion or by moral law. The thunders of Sinai—the flashing fluid of unmeasured force—the rending echoes of the celestial trumpet—the nodding summit—the crashing rocks, and the trembling base of the smoking mount, veiled in the blackest darkness, cannot restrain nor allure it to righteousness, humanity, and the love of God. Philosophy, marching forth in all her imaginary strength, clad in all her fancied charms, is perfect impotence compared to thy doctrine. The example of patriarchs, of prophets, of saints, and martyrs, from Abel to Noah—from Abraham to David—from David to John the Baptist, are inefficacious compared with thine. Moses and his fiery law, his statutes, and his judgments, as the body without the spirit is dead, are lifeless and inoperative compared with thy new commandment, thy piercing law, animated and quickened by thy life, confirmed and sanctioned by thy death. No; the statutes and ordinances commanded in Horeb—the meekness of Moses—the patience of Job—the zeal of Elijah—the piety of Daniel—the pathos of David, and the wisdom of Solomon, will not, cannot illumine that understanding, captivate those affections, purify those desires, purge those motives, subdue those lusts, which thy doctrine, thy example, thy law, thy love, thy sufferings, thy death, thy resurrection, thy exaltation, fail to accomplish. But did thy character—thy doctrine—thy life—thy death—thy resurrection, and thy exaltation ever fail, when fully apprehended, ever fail to purify—to renovate—to reform? No! never! never! Who can know thee and not love righteousness, and not hate iniquity? When the dying thief, in his day, saw thy character and heard thy fame, he entrusted his soul to thee, and preached righteousness to his companion. When the persecuting Saul saw thee, O Saviour of the world! enthroned in glory—when he heard thy winning voice, he fell beneath the rays of thy majesty, and from a lion put on the meekness of the lamb.

"Yet having thy New Testament, ratified in thy blood, are we without a rule of life?—are we authorized to live as we list? The thought is impious! O Sun of Righteousness! thy salutiferous rays were long expected to enlighten, to cheer, and to quicken those sitting in darkness, in the region and shadow of death. Yet thou hast risen, and more glory shines from the *clouded* face of Moses than from thine! Great law-giver, the Gentiles long waited for thy law—and hast thou left them without law, to live as they list? Moses and Elias waited on thee on the holy mount—they laid their honours and their commission at thy feet. When they ascended to the skies, thy Father's voice commanded thy disciples to *hear* thy law—to yield exclusively to thee: and shall we not? Forbid it heaven!

"Lord Jesus, may thy character open to our view, as depicted in thy doctrine—thy miracles—thy sufferings—thy death—thy resur-

rection, and thy glory; and then we shall not fear to put ourselves exclusively under thee as our law-giver, our prophet, our priest, and our king."

This extract furnishes us with a luminous statement of your views on the subject in hand; and as often as I have read it, which I have never done without being delighted with the glow of eloquence which pervades the whole, it has always reminded me of a surly old mathematician, that we formerly had in this country, of the name of Vince. Whenever this good man's attention was called to a piece of fine writing, he rarely failed to meet it with the question—" Well; but *what does it prove?*" In his vocabulary, eloquence and argument were not convertible terms! Now, my dear friend, to apply this anecdote, I would say, that I greatly fear many of your readers are in danger of confounding these two things; they have been so charmed with the graces of composition and elegancies of style, as not to allow themselves to consider whether the reasoning be conclusive—whether the premises sustain the conclusion, or the conclusion flows legitimately from the premises.

Let us examine this matter a little closely, and satisfy ourselves how it really stands.

You commence with telling us that Moses delivered this law—the Decalogue, or ten precepts, *as a rule of life to the Jews only*—that it was given for a limited time—that when Messiah came its obligation ceased—and that, consequently, Christians are not under that law as a rule of life, but under the Gospel. This is the sum of what you teach on this subject. Now, admitting these principles to be correctly laid down, let us see what consequences must follow upon them.

If the moral law was a rule of life to the Jews *only*—and if, as you say, Gentile Christians are delivered from it—free from it—dead to it; if it be done away—abolished—disannulled, like the Jewish rjtual in general, then it can have no claims upon us for obedience—we are at perfect liberty to disregard, despise, reject, or renounce it. But, allow me to ask you, do you really feel yourself at liberty to do so? There can be no better way of testing this subject than by bringing it home to your own experience, convictions, and feelings. What are the requirements of this law? Our Lord has furnished an answer to this question, Mark xii. 30—" Thou shalt love the Lord thy God with all thy heart and soul, and mind and strength, and thy neighbour as thyself." This is the sum of the requirements of the two tables of the law. Now which of them has ceased to be binding upon you? But perhaps you will evade the force of this appeal, by telling me that you recognize your duty in reference to both God and your neighbour, because it comes to you armed with the authority of Christ and not of Moses. Well, then, let

us turn to Exodus xx., 1—17, and examine these ten precepts, *seriatim*, as delivered by Moses, "Thou shalt have no other Gods before me." "Thou shalt not make unto thee any graven image," &c. "Thou shalt not take the name of the Lord thy God in vain," &c. "Remember the Sabbath (or a seventh part of thy time), to hallow it to the Lord." "Honour thy father and mother." "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not steal." "Thou shalt not bear false witness," "Thou shalt not covet," &c. Now I ask you, my dear friend, which of these ten words has ceased to be imperative upon us? Which of them is abolished—done away—disannulled? Which of them do you feel yourself at liberty to disregard or disobey? How many of these precepts can you break without bringing guilt upon your conscience? I need not wait a reply—the thing speaks for itself. To what, then, does all your elegant declamation against the perpetual obligation of the moral law, as a rule of life to Christians, amount? Why, to a mere logomachy—a strife of words! When you can tell me, in plain terms, that you feel yourself at liberty to kill, steal, commit adultery, bear false witness, covet your neighbour's property, &c.: and can do all this *with a clear conscience*, being persuaded that all these precepts, as given to the Israelites by Moses, have been done away by the Christian law-giver, I shall deem your objections valid, but not till then!

My dear friend, I would fain persuade myself that I have said enough to induce you to review your sentiments on this subject; and I cannot but think, that if you do so with calmness and impartiality, you will find you are wrong. It is no uncommon thing for the cleverest men to lose their way in an argument; hence the proverb, "every man trips at times." The great John Locke did so when he confounded innate ideas with innate principles. My brother Campbell does so evidently, when he identifies the *standard of holiness*—the eternal rule of right and wrong—which, in the nature of things, must be the same under every dispensation, with the *motives* to love and obedience, which vary according to circumstances. I find, by your published volume, that you have raised a host of opponents against you, by denying the moral law to be still binding upon Christians as the rule of their obedience—and how do you answer them? Why, by expatiating, in eloquent terms, on the all-paramount and powerful *motives* to love God and keep his commandments, which spring natively from the Gospel of divine grace, the death of Christ, and the blessings procured by it for the children of men. Probably not one of your opponents would hesitate a moment to admit the full force of all you say on this head; but what then? It leaves the point in dispute between you and

them untouched. *We* say with you, in the language of the poet,—

> "Talk they of morals? O thou bleeding Love!
> Thou maker of new morals to mankind!
> The grand morality is love of thee."

That the love of Christ, in dying to redeem guilty rebels from everlasting misery, is the grand *motive* to universal holiness, we all admit; but to say that the death of Christ has annulled, abolished, and destroyed the eternal rule of righteousness, the *standard* of all holiness, is perfectly new doctrine to me, and what I think was never taught by either prophets or apostles! Pardon me if I add that there lies, somewhere in your reasonings on this subject, a fallacy which remains to be detected. Perhaps it may, under the blessing of God, assist you in discovering the lurking traitor if you weigh well the following things:—

1. The Moral Law, or Decalogue, is not a positive or temporary institution, but founded on the very nature of God—being a transcript of his holiness, justice, and goodness—on our relation to him as his creatures, and the subjects of his moral government—and on our relation to one another, as possessed of the same common nature, and connected by various ties. It stands upon the immutable and essential distinction between moral good and evil, right and wrong; and, consequently, in substance, must remain the same under every dispensation. It was written on the heart of Adam as the law of creation; and notwithstanding the fall, there are traces of this law still remaining in the conscience of every man, sufficient to constitute him a sinner, render him inexcusable, and condemn him. It is from these natural notices of God and his law, that the Apostle convinces the heathen of sin.—Rom. i., 20—22, and ch. ii., 14, 15.

2. When the Most High entered into covenant with the Israelites at Mount Sinai, he delivered this law to them as the very words of that covenant, and wrote it with his own finger, in ten precepts, upon two tables of stone.—Exod. xx. and xxxi., 18. Now, as delivered to this people, the Apostle Paul teaches us that it had a two-fold aspect, which he distinguishes into flesh, or letter, and spirit. For as it stood in that peculiar covenant, it was suited to the manifestation which Jehovah made of himself to that earthly nation, as their God who redeemed them out of Egypt. It bound them to observe all the statutes and judgments, ceremonial and judicial, contained in the law of Moses. Thus it was the rule of their national righteousness, according to which they enjoyed the good things of the land of Canaan—and it was sanctioned by temporal rewards and punishments, suited to that worldly establishment, in which God stood

related to them as their political sovereign. This was the *letter* of the law; and touching the righteousness which is in it, the Apostle says he was blameless.—Phil, iii., 6. And it is in this sense, and this sense only—viz., *as forming a part of the old covenant*, that we can consider it as no longer binding on Gentile Christians. For when we view this law as requiring perfect love to God and our neighbour—forbidding every lust and irregular motion of the heart—promising eternal life upon condition of perfect obedience—and denouncing the curse upon every the least failure, it is evident that neither ancient Israel, nor any of the sinful race of Adam, could ever personally stand in covenant with God, or obtain eternal life by it. In this sense it was given to convince of sin, and stop every mouth—it was given with a view to the promised seed, who was to come of that people, to be made under the law, to fulfil it—bear its curse for his guilty people of all nations, and thus obtain for them the remission of sins and the eternal inheritance. Hence,

3. When our Lord entered upon his public ministry, as the great prophet and law-giver of his Church, he thus addressed his disciples:—"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfil. For, verily I say unto you, 'Till heaven and earth pass, one jot or tittle shall in nowise pass from the law till all be fulfilled.'" And so he adopted the moral law, the eternal rule of righteousness, as the law of his kingdom—delivering it to his disciples as the rule of their obedience and conformity to him, and that in a way corresponding to the more perfect state of matters under the new covenant.—Matt. v., 17—20. Instead of being "done away—annulled—abrogated," &c., we here find it ESTABLISHED by the anthority of the Christian law-giver as the law of his kingdom, and none of the least of its precepts is permitted to be broken. Accordingly we find his Apostles, throughout the whole of their writings, teaching the disciples to observe this law, both in its general principle and particular precepts.—See Rom. xiii., 8—11; 1 Cor. vi., 9, 10; Gal. v., 14; 1 Tim. i., 5—12; James i., 25, and ch. ii., 8—13.

I have only room to add an apology for the liberty I have taken with my esteemed friend in this letter, and I shall do it in the words of a late writer, hoping you will subscribe to their truth, and allow them their full force. "The man who undertakes to correct one's mistakes, does one A GREAT HONOUR. He remonstrates in the hope of reclaiming; but before he can hope to reclaim, he must pre-suppose all those amiable dispositions, which enable a man to say, "*I am mistaken.*"—Farewell, my dear friend, and believe me, as ever,

Yours, faithfully, W. JONES.

THE QUAKERS' YEARLY MEETING.

[*From the Christian Advocate.*]

The interest excited in the religious world by the theological controversy in the Society of Friends, induced us to take measures for procuring some information relative to the proceedings in their annual Conference, or Assembly, which has been sitting in this city during the last ten days. The facility of access surprised us; and we are consequently enabled to gratify our readers with the following interesting particulars:—

This Conference, or, as it is termed by the Friends themselves, this "Annual Meeting," is held in a large chapel in Bishopsgate-street, fitted up for the express purpose, and well adapted for containing a popular assembly of about a thousand. We were much struck with the grave and demure appearance of those present, whom we found to be from every part of Great Britain, and to be composed of four classes of persons, namely, the ministers and elders of the Church who have a right, *ex officio*, to be present; of from four to six representatives sent up and appointed by each of their meetings in the counties, and from meetings held in Ireland and Scotland; these, unitedly, constitute the "legal Conference," or official assembly; but every member of the Society appears to have a right to be present, and to express his opinions, if so disposed. The proceedings were conducted with an order and a decorum which might most advantageously be imitated in many other assemblies which shall be nameless. A clerk presides as chairman and moderator, supported by an assistant on either side. These officers, it appears, are annually appointed by the representatives present. On this occasion Mr. Samuel Tuke, of York, was clerk, assisted by Mr. George Stacey, of London, and another gentleman, unknown to us. They sat at a table elevated so as to command every part of the assembly.

Amongst those present we observed many of the most influential commercial men in the city, and several gentlemen whom we have been accustomed to see on the platform at the public meetings of philanthropic societies. Amongst those who took a prominent part in the business of the meeting we noticed Mr. Joseph John Gurney, of Norwich, the author of several evangelical works on what are called the "peculiarities," or what may be called the singularities, of the Society, as well as on the principles of our common Christianity; his brother, Mr. Samuel Gurney, the rich banker; Mr. William Allen, the celebrated lecturer on chemistry; and Mr. Josiah Forster, the able advocate of general education. Several gentlemen also, whom we understood to be from the country, appeared to take a very active part in every discussion.—We attended for the first time on Wednesday morning, the 20th May. For some time a stillness so intense as almost to be felt prevailed throughout the assembly, which probably exceeded a thousand in number. At length two gentlemen briefly addressed the meeting in a sort of short sermons, but

without a text, which were followed by a prayer by Mr. Joseph John Gurney, for the blessing of God on the meeting and on its proceedings. The clerk then announced the opening of the business, and read a short epistle from the Friends in America, stating that an American gentleman then present, named Warren, was a minister among them, esteemed and beloved. Soon after this three females came in, and were conducted to one of the highest seats. One of them, after a general silence of some minutes, prayed, and then stood up and preached a sermon of fifteen or twenty minutes' length, in which attention and obedience to what she called the "light within," formed the most prominent topic.

A letter or epistle from the Friends in Ireland was then read, stating the evils which had arisen in that country from the intemperate use of ardent spirits, and regretting the existence of political animosity and party spirit, and advising their members not to take any part in these things. This was followed by similar documents from the Friends in several places in the United States, amongst which we caught the names of Philadelphia, New York, New England, Maryland, North Carolina, Ohio, and Indiana. These alluded to various subjects, interesting both to the public and to themselves. Some of them spoke of the Hicksite or Unitarian heresy, which has so awfully devastated the Society of Quakers in America, as arising from a spirit of innovation, not upon the principles of the Gospel of Christ as a Saviour, but upon the ancient peculiar views of the denomination. Most of these epistles mentioned the establishment of public schools for the education of the junior members, and alluded to the present state of the native Indian tribes, several of them being under the missionary care of the Society of Friends in America. A new settlement of 900 of the Sawnee tribe, was stated to be under the care of the Friends in Indiana, by whom religious knowledge is imparted to them, combining education and social instruction. The native Indian tribes appear to have enjoyed the warm sympathy and the effective protection of the Society of Friends in this country as well as in America, the former having remitted many thousands of pounds for the promotion of their colonization and Christian instruction. Three bills were stated to be now before the American legislature on Indian affairs, by one of which a tract of land in the western country, containing 132,000,000 of acres, had been granted as an Indian settlement; to which, however, the removal of the Indians from their previously partially improved locations was compulsory. Some severe remarks were made on the want of good faith shown by the American government towards the Indians; and one gentleman truly represented it as derogatory to their characters as men, as legislators, and as Christians. It was agreed that the care of the Friends over the Indian tribes should be continued, and their Christian, moral, and social instruction and improvement strenuously promoted.

The abolition of slavery by the British government was spoken of in terms of high commendation; and some account given of the exertions made by the American Friends to accelerate the same result in the United States. The epistle from Maryland spoke of the inalienable rights of the African race. That from North Carolina alluded to the

Colonization Society, and the sending out of their coloured people to Liberia, in terms of approval, because they considered that there was every prospect of the local legislature adhering permanently to slavery —a sentiment which greatly astonished us as coming from such a quarter. It also appeared from these epistles, that the American Friends have long since liberated every one of their own slaves, and that they are constantly extending their protection to free people of colour, preventing their return to a state of slavery, and endeavouring to induce the local governments of individual states to abolish slavery. It was stated, that in North Carolina alone the Quakers had 700 liberated slaves under their care, in defence of whose freedom they had expended 27,000 dollars, and whom they found it necessary either to pass into the free states, or to ship to Liberia. The Quakers, in the other slave states, were represented as similarly occupied and circumstanced. It deserves to be known that the English Quakers have remitted large sums of money to their American brethren, in aid of their benevolent exertions.

The afternoon sitting, with several subsequent ones, was occupied almost exclusively in reading answers of various county or quarterly meetings, to certain queries calculated to elucidate the state of the society,—with accounts, called "Testimonies," of the ministers who died during the last year. These contained brief memoirs of the individuals, including their religious experience and ministry; but, with one exception, relating to a deceased female minister named Bryd, they spoke almost exclusively of good works, as the foundation of hopes of reward, and made only very slight, if any, references to the great doctrine of justification by faith. These documents were altogether of a less interesting and evangelical character than we expected to find them.

The general state of the Society, as exhibited in the replies to the queries, was subsequently discussed at some length, and it was instructive to notice the different impressions which they produced on different minds. It was generally admitted that but little, if any, "growth in the truth," was experienced in the Society. Some accounted for this on the ground that the younger members did not submit to the internal influence of the Spirit, called by them "the Light;" while many declared it to be their opinion that it arose from the Gospel not being so fully and clearly preached by their ministers, too many of whom wrapped up the truth in mysticism and error.

The discussion on what may be called the Scripture controversy was brought on by a report from the ministers and elders in Lancashire, stating that the publication by Mr. Isaac Crewdson of a book called the "Beacon," had produced a breach of love and unity amongst them, and that the quarterly meeting in Lancashire had taken up the subject by appointing a committee to inquire into the cause of the disunion, and endeavour to apply a remedy, or, in other words, to bring Mr. Crewdson and his work under rebuke, if not disavowed. Mr. Forster, of Tottenham, opened the discussion by alluding to the value of concord and love in a religious society, and to the fact that this had been interrupted by the publication of the "Beacon," which had introduced a spirit of controversy into the Society calculated to prove injurious to the young people, and to draw away their minds from the internal influences of the Spirit to external testimonies; and he concluded by

proposing that the yearly meeting should extend some care and assistance to the Friends in Lancashire (where Mr. Crewdson resides).—Mr. Forster was replied to by Mr. Luke Howard, who thought this was unnecessary, as the Lancashire Friends had not applied for any such assistance, and probably felt quite able to manage their own affairs without any external help.—The discussion was renewed at a subsequent sitting by Mr. Joseph John Gurney, who began by expressing his implicit reliance on the atoning blood of Jesus, and his approval of the sentiments contained in the "Beacon" on that subject, though he believed that it was incorrect and defective on the subject of the universality of the light of Christ, which he (Mr. Gurney) considered as one of the fundamental principles of Quakerism.—Here Mr. Gurney was warmly interrupted on the point of order by Mr. Allen, Mr. Forster, and several other Friends, who evinced much anxiety to prevent any doctrinal points from being discussed; and the clerk at last informed Mr. Gurney that he must strictly confine himself to the question—viz., whether the yearly meeting should extend any assistance to the Lancashire quarterly meeting.—Mr. Gurney proceeded at some length again to explain the ground on which he disapproved of the "Beacon," as unsound and deficient on the doctrine of the universality of the light and the perceptible influences of the spirit; and stated that he still more highly disapproved of Dr. Hancock's reply, not only because it professed to contain the principles of Quakerism, but because it was deficient on the great doctrine of justification by faith.—Mr. Crewdson briefly and meekly stated that he should have been glad to have been spared the pain of speaking in the meeting about himself or his book; but he thought Friends should expressly state those parts of the book which they objected to, their grounds of objection, and should show their inconsistency with Scripture. He also said that the work was intended as a reply to errors entertained by the Hicksites, and not as a full development of his own principles or those of the Society; and that those were in error who supposed him not to believe most fully in the scriptural doctrine of the perceptible influences of the Spirit.

Mr. W. Allen rose again to order, and said the subject of the "Beacon" was not regularly before the meeting, and therefore it should not be made a subject of remark; and several other friends seemed anxious to stop all further discussion.—Peter Bedford advised the meeting to do so by settling down into solemn silence; but the subject was too important and too interesting to be thus got rid of. Some Friends here stated that the monthly meeting of Manchester, where Mr. Crewdson resides, had taken no measures against him or his book; and that, therefore, the quarterly meeting of Lancashire had acted with great irregularity in stepping over the monthly meeting, and interfering in a business which belonged to the latter and not to the former; from which it appeared that a majority of Quakers in the town of Manchester were favourable to Mr. Crewdson and to the sentiments contained in his book, but that in the county of Lancaster, a majority was opposed to both the one and the other.—Mr. Gurney resumed his observations, and mentioned that it was surely not irregular to endeavour to get rid of so injurious a subject of contention, once and for ever; that he acted

under the advice of a judicious elder; and that he felt it to be a sacred duty to take the course he was pursuing. He again stated that he objected to the "Beacon," because his dear friend, Mr. Crewdson, in defending his own sentiments, had attacked certain great views of the Society on the doctrine of "the universality of the light within" on all mankind, and which he (Mr. Gurney) considered to be the doctrine of Scripture as well as of Quakerism. He (Mr. Gurney) still disapproved of Dr. Hancock's answer to the "Beacon," because it professed to exhibit the principles of the Society of Friends, and had committed that Society in the controversy. As a Quaker he (Mr. Gurney) thought the answer to be deficient on the great doctrine of the atonement, and he objected most strongly to its references to Barclay rather than to the Holy Scriptures in proof of its statements.—Mr. Gurney was again repeatedly interrupted in the course of his address, by members who seemed anxious to prevent a discussion on the general merits of the controversy. He concluded by stating that he felt it right, in equity and justice, to raise a point of discipline in favour of his dear friend (Mr. Crewdson); and, in the spirit of Christian charity, he proposed that instructions should be sent to the quarterly meeting of Lancashire, to discharge the committee they had appointed, and to suspend all further proceedings against Mr. Crewdson and his book, because if these proceedings were allowed to go on rankling in the Society, incalculable mischief might ensue; and, therefore, a regard for the cause of harmony alone, should induce the meeting, under the peculiar circumstances of the case, to stop all further proceedings.

Mr. Luke Howard observed that he thought the proceedings of the Lancashire meeting were encroachments upon the Christian liberty of its members, and were calculated to deprive them of the right of free discussion; that the more time was allowed for this, the more satisfactory it would prove. He did not think it in the power of any meeting to put an extinguisher either upon the "Beacon" or upon any other publication.—Mr. Josiah Forster thought the Lancashire quarterly meeting needed some assistance. The author of the "Beacon" was not only a member, but also a minister of the Society, and the author of the "Defence" belonged to one of the largest monthly meetings in the kingdom. Both their works were extensively circulated, and had given rise to a controversy highly important and interesting to the Society of Friends. But those who were acquainted with the past ecclesiastical history of the Society, were not prepared to allow the continuance of a controversy which had a tendency to awaken angry passions, especially in a society hitherto remarkable for harmony. It was, therefore, the duty of the yearly meeting to impart such judicious help to the Lancashire Friends as would tend, not to widen but to heal the breach in unity and love there existing; and, therefore, he proposed an amendment to Mr. Gurney's proposition—viz., that the yearly meeting should appoint a committee to assist the Lancashire quarterly meeting in discussing and disposing of the question. This proposal gave rise to a very animated, yet, as compared with other assemblies, temperate debate, which, after some time, was adjourned.

(To be concluded in our next.)

[LLENNIAL HARBINGER,

&c.

VI. AUGUST 1, 1835. VOL. I.

RESTORATION OF THE ANCIENT ORDER OF THINGS.—No. II.*

ıd the founder of the Christian Faith been defective in ɔm or benevolence, then his authority, his testimony, and ommandments, might be canvassed with as little cere- r as the discoveries and maxims of our compeers and :mporaries; then his religion might be improved, or med, or better adapted to existing circumstances. But Christians admit that he foresaw and anticipated all vents and revolutions in human history, and that the ng state of things was as present to his mind as the mstances that encompassed him in Judea, or in the nent hall of Caiaphas; that he had wisdom and :standing perfectly adequate to institute, arrange, and ; a system of things, suitable to all exigencies and gencies of men and things, and that his philanthropy ıot only unparalleled in the annals of the world, but utely perfect, and necessarily leading to, and resulting at institution of religion which was most beneficial to in the present and future world:—I say, all these s being generally, if not universally agreed upon by hristians, then it follows, by the plainest and most in consequence, that the institution of which he is the ır and founder, can never be either improved or ned. The lives or conduct of his disciples may be ned, but his religion cannot. The religion of Rome,

* For No. I. see page 46—51 of the M. H.

or of England, or of Scotland may be reformed, but the religion of Jesus Christ never can. When we have found ourselves out of the way, we may seek for the ancient paths, but we are not at liberty to invent paths for our own feet. We should return unto the Lord.

But, *a restoration of the ancient order of things*, it appears, is all that is contemplated by the wise disciples of the Lord; as it is agreed that this is all that is wanting to the perfection, happiness, and glory of the Christian community. To contribute to this is our most ardent desire—our daily and diligent inquiry and pursuit. Now, in attempting to accomplish this, it must be observed, that it belongs to every individual and to every congregation of individuals to discard from their faith and their practice everything that is not found written in the New Testament of the Lord and Saviour, and to believe and practise whatever is there enjoined. This done, and everything is done which ought to be done.

But, to come to the things to be discarded, we observe that, in the ancient order of things, there were no creeds or compilations of doctrine in abstract terms, nor in any terms other than the terms adopted by the Holy Spirit in the New Testament. *Therefore, all such are to be discarded.* It is enough to prove that they ought to be discarded, from the fact that none of those now in use, nor ever at any time in use, existed in the apostolic age. But as many considerations are urged why they should be used, we shall briefly advert to these, and attempt to show that they are perfectly irrational, and consequently foolish and vain.

I. It is argued that confessions of faith are or may be much plainer and of much more easy apprehension and comprehension than the oracles of God. Men, then, are either wiser or more benevolent than God. If the truths in the Bible can be expressed more plainly by modern divines than they are by the Holy Spirit, then it follows that either God *would not* or *could not* express them in words so plainly as man. If he *could* and *would not* express them in words so suitable as men employ, then he is less benevolent than they. Again, if he *would* but *could not* express them in words so suitable as men employ, then he

is not so wise as they. These conclusions, we think, are plain and unavoidable. We shall thank any advocate of human creeds to attempt to show any way of escaping this dilemma.

But the abstract and metaphysical dogmas of the best creeds now extant, are the most difficult of apprehension and comprehension. They are further from the comprehension of nine-tenths of mankind than the words employed by the Holy Spirit. We shall give a few samples from the Westminster creed, one of the best in the world:—

Sample 1. "The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father; the Holy Ghost eternally proceeding from the Father and the Son."

Sample 2. "God, from all eternity, did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass; yet so as neither is God the author of sin, nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established."

Sample 3. "Although God knows whatsoever may or can come to pass, upon all supposed conditions; yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions."

Sample 4. "These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed, and their number is so certain and definite, that it cannot be either increased or diminished."

Sample 5. "Although in relation to the knowledge and decree of God, the first cause, all things come to pass immutably and infallibly; yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently."

These samples are taken out of the 2d, 3d, and 5th chapters, and may serve as a fair specimen of the whole. Now, the question is, Whether are these words more plainly, definitely, and intelligibly expressive of divine truths than the terms used by the Holy Spirit in the Scriptures? We do not ask the question, Whether these *things* are taught in the Bible? but merely Whether *these terms* are more

plain, definite, and intelligible than the terms used in the Bible? This we refer to the reader's own decision.

II. But, in the second place, it is argued that human confessions of faith are necessary to *the unity* of the church. If they are *necessary* to the unity of the church, then the church cannot be united and one without them. But the church of Christ was united and one in all Judea, in the first age, without them; therefore, they are not *necessary* to the unity of the church. But again, if they are *necessary* to the unity of the church, then the New Testament is defective; for if the New Testament was sufficient to the unity of the church, then human creeds would not be necessary. If any man, therefore, contend that human creeds are *necessary* to the unity of the church, he at the same time, and by *all the same arguments*, contends that the Scriptures of the Holy Spirit are insufficient—that is, imperfect or defective. Every human creed is predicated upon the inadequacy, that is, the imperfection of the Holy Scriptures.

But the records of all religious sects, and the experience of all men of observation, concur in attesting the fact that human creeds have contributed always, since their first introduction, to divide and disunite the professors of the Christian religion.

Every attempt to found the unity of the church upon the adoption of any creed of human device, is not only incompatible with the nature and circumstances of mankind, but is an effort to frustrate or to defeat the prayer of the Lord Messiah, and to subvert his throne and government. This sentence demands some attention. We shall illustrate and establish the truth which it asserts.

Human creeds are composed of the inferences of the human understanding speculating upon the revelation of God. Such are all those now extant. The inferences drawn by the human understanding partake of all the defects of that understanding. Thus we often observe two men sincerely exercising their mental powers upon the same words of inspiration, drawing inferences or conclusions, not only diverse, but flatly contradictory. This is the result of a variety of circumstances. The prejudices

of education, habits of thinking, modes of reasoning, the different degrees of information, the influence of a variety of passions and interests, and, above all, the different degrees of strength of human intellect, all concur in producing this result. The persons themselves are very often unconscious of the operation of all these circumstances, and are, therefore, honestly and sincerely zealous in believing and in maintaining the truth of their respective conclusions. These conclusions, then, are always private property, and can never be placed upon a level with the inspired word. Subscription to them, or an acknowledgment of them, can never be rationally required as a *bond of union*. If, indeed, all Christians were alike in all those circumstantial differences already mentioned, then an accordance in all the conclusions which one or more of them might draw from the divine volume, might rationally be expected from them all. But as Christians have never yet all possessed the same prejudices, degrees of information, passions, interests, modes of thinking and reasoning, and the same strength of understanding, an attempt to associate them under the banners of a human creed composed of human inferences, and requiring unanimity in the adoption of it, is every way as irrational as to make a uniformity of features, of colours, of height, and weight, a bond of union. A society of this kind never yet existed, and we may, I think, safely affirm, never will. Those societies which unite upon the Thirty-nine Articles of the Church of England, and the Thirty-three Chapters of the Kirk of Scotland, do not heartily concur in those creeds. Most of them never read them, few of them examine them, and still fewer heartily concur in yielding the same credence, or in reposing the same confidence in them.

Their being held as a *nominal bond of union* gives rise to hypocrisy, prevarication, lying, and, in many instances, to the basest injustice. Many men are retained in those communities who are known not to approve them fully, to have exceptions and objections; but their wealth or some extrinsic circumstance palliates their non-conformities in opinion; whereas, others are reproached, persecuted, and expelled, who differ no more than they, but there is some

interest to consult, some pique, or resentment, or envy to gratify in their excommunication. This is base injustice. Many, like the late Mr. Thomas Scott, subscribe them for preferment. He declared that he was moved by the Holy Spirit to enter into the ministry, and yet he afterwards avowed that then he did not believe there was any Holy Spirit. This is lying and hypocrisy. These are, however, incidental occurrences. But the number of such cases, and the frequency of their occurrence, are alarming to those who believe that God reigns. Again, the number of items which enter into those creeds is not amongst the least of their absurdities. In the Presbyterian Confession there are thirty-three chapters, and in these one hundred and seventy-one dogmas. In receiving "ministers," or in "licensing preachers," it is ordained that the candidate be asked, "*Do you sincerely receive and adopt the Confession of Faith of this Church as containing the system of doctrine taught in the Holy Scriptures?*" Observe the words, "*the system.*" Yes, the identical *system* taught in the Scriptures—that is, the one hundered and seventy-one dogmas of the Confession is *the system* of truth taught in the Holy Scriptures. Neither more nor less! But I am digressing. I only proposed in this place so show that the imposition of any creed of human device is incompatible with the nature and circumstances of man. This, I conceive, is rendered sufficiently plain from an inspection of the circumstances and character of the human mind already noticed.

But, it was affirmed, that every attempt to found the unity of the church upon the adoption of any creed of human contrivances;—upon any creed, other than the apostles' testimony, is not only incompatible with the nature and circumstances of mankind, but is also an effort to frustrate and defeat the prayer and plan of the Lord Messiah, and to subvert his throne and government.

It will be confessed, without argument to prove, that the conversion of men, or of the world, and the unity, purity, and happiness of the disciples of the Messiah, were the sublime subjects of his humiliation unto death. For this he prayed in language never heard on earth before, in

words which not only expressed the ardency of his desires, but at the same time unfolded the *plan* in which his benevolence and philanthropy were to be triumphant.

The words to which we refer express one petition of that prayer recorded by the apostle John, commonly styled his intercessory prayer. With his eyes raised to heaven, he says,—"Holy Father—now, I do not pray for these only (for the unity and success of the apostles) but for those also who shall believe on me through, or by means of, *their word*—THAT THEY ALL MAY BE ONE,—THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." Who does not see in this petition, that the words or testimony of the apostles, the unity of the disciples, and the conviction of the world, are bound together by the wisdom and the love of the Father, by the devotion and philanthropy of the Son. The order of Heaven, the plan of the Great King, his throne and government, are here unfolded in full splendour to our view. The *words of the apostles* are laid as the basis, *the unity of the disciples* the glorious result, and the only successful means of converting the world to the acknowledgment, that Jesus of Nazareth is the Messiah or the Son of the Blessed, the only Saviour of men.

Let us attend to the argument of the prayer. The *will* of Jesus was the same as the will of him who sent him. The will of Heaven, that is, the will of the Father, and of the Son, and of the Holy Spirit, is, that all who believe on the Messiah through the testimony of the apostles may be one; consequently, they do not will that those who believe on him through the Westminster Divines shall be one. The words of the prayer alone demonstrate this. And who does not see, and who will not confess, that the fact proves, the fact now existing, that those who believe in him through the words of the Westminster Divines are not one? They are cut up or divided into seven sects at this moment. While the Saviour prays that those who believe on him through the apostles may be one, he in fact, and in the plain meaning of terms, prays that they who believe on him through any other media or means may be divided, and not be one.

To attempt to unite the professing disciples by any other means than the word of the apostles, by the Westminster, or any other creed, is, then, an attempt to overrule the will

of Heaven, to subvert the throne of the Great King, to frustrate the prayers of the Son of the Blessed. As the heavens are higher than the earth, so are God's thoughts and ways higher than ours. He knows, for he has willed, and planned, and determined, that neither the Popish, the Protestant, the Presbyterian, the Methodistic, nor the Baptist creed shall be honoured more than the apostles' testimony, shall be honoured as much as the apostles' testimony, shall be honoured at all. These creeds the Saviour proscribed for ever; they are rebellion against his plan and throne, and they are aimed at the dethronement of the Holy Twelve—He put *them* on thrones, he gave them this honour. All creed makers have disputed their right to the throne, have attempted, *ipso facto*, their degradation, and have usurped their government. But he that sits in Heaven has laughed at them, he has vexed them in his sore displeasure, he has dispersed them in his anger, and confounded their language as he did their predecessors', who sought to subvert his throne and dominion by the erection of a *tower* and citadel reaching to the skies. The votaries of those creed makers have also concurred with their masters, and have attempted to raise them upon their shoulders to the apostolic thrones; but he has broken their necks, and they go bowed down always. He has made them to lick the dust, and caused children to reign over them.

But the conversion of the world is planned and ordered by the will of Heaven to be dependent on the unity of the disciples, as well as this unity dependent upon the apostles' testimony. An attempt to convert Pagans and Mahometans to believe that Jesus is the Son of God, and *the sent* of the Father, until Christians are united, is also an attempt to frustrate the prayer of the Messiah, to subvert his throne and government. There are unalterable laws in the moral world as in the natural. There are also unalterable laws in the government of the moral and religious world, as in the government of the natural. Those laws cannot, by human interference, be set aside or frustrated. We might as reasonably expect that Indian corn will grow in the open fields in the midst of the frost and snows of winter, as that Pagan nations can be converted to Jesus Christ, till Christians are united through the belief of the apostles'

testimony. We may force corn to grow by artificial means in the depth of winter, but it is not like the corn of August. So may a few disciples be made in Pagan lands by such means in the moral empire, as those by which corn is made to grow in winter in the natural empire; but they are not like the disciples of primitive times before sectarian creeds came into being. It is enough to say, on this topic, that the Saviour made *the unity of the disciples* essential to the conviction of the world; and he that attempts it independent of this essential, sets himself against the wisdom and plans of Heaven, and aims at over-ruling the dominion and government of the Great King. On this subject we have many things to say, and hard to be uttered, because the people are dull of hearing. But we shall leave this prayer for the present, having just introduced it, and noticed the argument of it, by reminding the reader that, instead of human creeds promoting the *unity* of the disciples, they have always operated just the reverse; and are in diametrical opposition to the wisdom and benevolence of the Heavens. Should the Christian community be united upon the Westminster, or Methodistic, or Baptist, or any human creed, then the plan of Heaven is defeated, the apostles disgraced, the Saviour's prayer unanswered, and the whole order of Heaven frustrated, and the throne of the universe subverted. He that advocates the *necessity* of creeds of human contrivance *to the unity of the Church* unconsciously impeaches the wisdom of God, arraigns the benevolence of the Saviour, and censures the revelation of the Spirit. He, perhaps, without reflection attempts to new modify the empire of reason, of morality and religion; to rise above, not only the apostles, but the Saviour himself, and arrogates to himself a wisdom and philanthropy that far surpasses, and in fact covers with disgrace, all those attributes that rise to our view, and shine with incomparable effulgence in the redemption of man.

A. CAMPBELL.

TO THE EDITOR OF THE CHRISTIAN BAPTIST.

Sir,—From the nature and design of this work, as stated in your proposals to the public, and from the character of those who may be supposed desirous to patronise it, as a work not devoted to the interests of any party, but merely and exclusively to the evolution and exhibition of Christianity in its primitive simplicity and native excellence; it is presumed that an Essay on the proper and primary intention of the Gospel, with its proper and immediate effects in those that received it, would be a suitable introduction to such a work, as it would not only furnish an interesting and radical criterion, whereby to judge between the present and primitive state of Christianity; but also would serve to show the grievous and incalculable privation of blissful and efficacious privileges, occasioned by a long and almost universal departure from the original apostolic exhibition of it; and thus tend to excite a general and just concern in the public mind to repair the incalculable loss, by strictly adverting to the pure original Gospel as exhibited by the apostles, and thus to contend earnestly for the faith as it was once delivered to the saints. If you, sir, think with the writer, that such a subject would be a suitable commencement, and that the following will, in some good measure, answer that purpose, you will please accept it as a token of sincere desire for the utility and success of your undertaking, and as a pledge on the part of the writer, of his hearty determination to contribute any assistance in his power, to the accomplishment of so worthy an object. Yours, respectfully, T. W.

ESSAY ON THE DESIGN OF THE GOSPEL, AND ITS PROPER AND IMMEDIATE EFFECTS.

[*From the Christian Baptist, Vol. I.*]

That the reconciliation of a guilty world, in order to complete and ultimate salvation, was the proper and primary intention of the Gospel, is evident from the uniform tenor of the gospel testimony, as recorded in the New Testament. The Gospel itself is called the word of reconciliation, 2 Cor. v. 19. The work of preaching it, as at first enjoined upon the apostles, and afterwards executed by them, is styled the ministry of reconciliation, 2 Cor. v. 18, 19. Their manner of proceeding in it was to this effect: "As though God did beseech you by us, we pray you in Christ's stead, be ye (sinners) reconciled to God," 2 Cor. v. 20, 21. The instruction under which they proceeded to the execution of their office, was, "that repent-

ance and remission of sin should be preached, in the name of Christ, to all nations," Luke xxiv. 47. Their commencement at Jerusalem, in addressing the multitude that appeared convinced of the truth of their testimony concerning Jesus, was, "repent and be baptized every one of you in the name of Jesus Christ," Acts, ii. 38. The immediate effect of their preaching, in all that were suitably affected by it, was reconciliation, Rom. v. 10, "when we were enemies we were reconciled to God by the death of his Son;" and Col. i. 19—21, "for it pleased the Father by him to reconcile all things unto himself; and you that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled," in the body of his flesh through death. 2 Cor. v. 18, "God was in Christ reconciling the world unto himself, not imputing their trespasses unto them. Therefore, if any man be in Christ, he is a new creature; old things are passed away; behold all things are become new;" and "all things are of God, who hath reconciled us to himself by Jesus Christ," v. 17, 18. From these, and a multitude of passages that might be adduced, it is evident that the proper and immediate intention of God in the publication of the Gospel to the nations, whether Jews or Gentiles, was reconciliation to himself by Jesus Christ; and also, that the proper and immediate effect of this publication on all on whom it had its proper effect, that is, on all that understood and believed it, was reconciliation to God; and *that* in order to their complete and final salvation, according to Rom v. 10, "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be *saved* by his life."

Moreover, from the above cited Scriptures, and many others, it is equally evident that the immediate and reconciling effect of the Gospel, in all that were reconciled by it, was the belief of a full and free pardon of all their sins, through Christ, and for his sake, on the account of the propitiary sacrifice which he voluntarily made of himself upon the cross; which is therefore called the atonement or reconciliation. Indeed, when we contemplate the state of the world in the light of divine revelation, we find that all, both Jews and Gentiles, had sinned and come short of the

glory of God; that the whole world was become guilty before him; there was none righteous—no, not one; none that practised good and sinned not. And that, except a very few spiritual characters among the Jews, whose minds were supported by the hopes of the promised Messiah, all mankind were alienated from the life of God, through the blindness of ignorance; and were become enemies in their minds by wicked works. Such, then, being the actual state of mankind, considered as the object of Divine benevolence, we see the indispensable necessity of the means which infinite wisdom and goodness devised to effect a change for the better among such guilty creatures; namely, the proclamation of a general and everlasting amnesty, a full and free pardon of all offences, to all, without respect of persons; and *this* upon such terms as brought it equally near to, equally within the reach of, *all;* which was effectually done by the preaching of the Gospel; see Acts xiii. 16—19, and x. 34—43, and ii. 14—35, with many other scriptures. In the passages above referred to, we have a sufficient and satisfactory specimen of the truly primitive and apostolic Gospel, as preached both to Jews and Gentiles, by the two great apostles, Peter and Paul; in each of which we have most explicitly the same gracious proclamation of pardon to every one that received their testimony concerning Jesus. Repent, said Peter, to the convinced and convicted Jews, Acts ii. 38, and be baptized every one of you in the name of Jesus Christ for the *remission of sins.* And again, Acts x. 43, to him give all the prophets witness that through his name, whosoever believeth in him shall receive *remission of sins.* To the same effect Paul in his sermon at Antioch, in the audience both of Jews and Gentiles, Acts xiii. 38, 39. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the *forgiveness of sins,* and by him, all that believe are justified from *all things.*" God, by the Gospel, thus avowing his love to mankind, in giving his only begotten Son for the life of the world; and through him, and for his sake, a full and free remission of all sins; and all this in a perfect consistency with his infinite abhorrence of sin, in the greatest possible demonstration of his displeasure against it, in the death of his Son, (which

he has laid as the only and adequate foundation for the exercise of sin-pardoning mercy;) has at once secured the glory of his character, and afforded effectual relief and consolation to the perishing guilty, by a full and free pardon of *all sin*, "And you, being dead in your sins, and in the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses," Col. ii. 13. Such being the Gospel testimony concerning the love of God, the atonement of Christ, and the import of baptism for the remission of sins, all, therefore, that believed it, and were baptized for the remission of their sins, were as fully persuaded of their pardon and acceptance with God, through the atonement of Christ, and for his sake, as they were of any other article of the Gospel testimony. It was this, indeed, that gave virtue and value to every other item of that testimony, in the estimation of the convinced sinner; as it was this *alone* that could free his guilty burthened conscience from the guilt of sin, and afford him any just ground of confidence towards God. Without *this justification*, which he received by faith in the divine testimony, could he have had peace with God through the Lord Jesus Christ, or have rejoiced in hope of his glory, as the Apostle testifies concerning the justified by faith? Rom. v. 1, 2. Surely not; or how could he have been reconciled to God by the death of his Son, had he not believed, according to the testimony, that he had redemption through his blood, even the forgiveness of sins, according to the riches of the Divine grace, thus most graciously manifested? Or why could he have received baptism, the import of which to the believer was the remission of his sins, had he not believed the Divine attestation to him in that ordinance, concerning the pardoning of his sins upon his believing and being baptized? Every one, then, from the very commencement of Christianity, who felt convinced of the truth of the Gospel testimony, and was baptized, was as fully persuaded of the remission of his sins, as he was of the truth of the testimony itself. Indeed, how could it be otherwise, seeing the testimony held forth this as the primary and immediate privilege of every one that believed it? "For to him gave all the prophets witness, that, through his name, whosoever believeth in him, shall receive

remission of sins." Likewise Ananias to Saul of Tarsus, after he was convinced of the truth concerning Jesus of Nazareth, saying, "Why tarriest thou? arise, and be baptized, and wash away thy sins," &c. But the fullness of evidence with which the Scriptures attest this blissful truth, will abundantly appear to all that search them for obtaining a full discovery of it. In the meantime, from what has been produced we may see with what great propriety the pure and primitive preaching of the Gospel was called the ministry of reconciliation, and how admirably adapted it was to that gracious purpose. Indeed, how could it possibly fail of producing that blissful and happy effect in every one that believed it? Was it not a divinely attested declaration of the love of God to a guilty perishing world, to such a degree as to give his only begotten Son to become a sacrifice and ransom for the sins of men; and that through him, whosoever believeth in him, has remission of sins; is justified from all things; shall not come into condemnation, but shall have everlasting life; and all this immediately upon his believing, figuratively, that is typically, declared and confirmed to him by his baptism; a solemn rite of divine appointment for this very purpose, as the Apostles have explained it? See Rom. vi. 1—6. Hence, also, we may see a just and adequate reason of the great joy, consolation, and happiness that universally accompanied the primitive preaching and belief of the Gospel amongst all sorts of people; as also of the very singular and eminent fruits of universal benevolence, of zeal, of brotherly kindness, of liberality, of fortitude, of patience, of resignation, of mutual forbearance and forgiveness; in a word, of universal self-denying obedience in conformity to Christ; contentedly, nay, even joyfully, suffering the loss of all things for his sake: so that the Apostle John could boldly and confidently challenge the world, saying, "Who is he that overcometh the world, but he that believeth that Jesus Christ is the Son of God?"

Such was the virtue of the primitive faith; and such faith the just and genuine effect of the Apostolic Gospel: for it could produce no other correspondent faith, if it produced any at all. In fine, from the premises before us, that is, from the whole apostolic exhibition of the Gospel,

and its recorded effects upon all who professed to believe it, many of whom, it is certain, did not truly understand the Gospel, and therefore could not truly believe it; nevertheless from the whole of the premises, it is evident that the professing world is far gone, yea, very far indeed, from original ground; for such was the import of the Gospel testimony, as we have seen, that all who professed to believe it, whether they were intelligent persons or not, understood *at least so much* by it that it gave assurance of pardon and acceptance with God to every one that received it; that is, to every baptized believer; consequently every one that was baptized, making the same profession, he both thought himself, and was esteemed by his professing brethren, a justified and accepted person. Hence we do not find a single instance, on the sacred record, of a doubting or disconsolate Christian; nor a single hint dropped for the direction or encouragement of such: but, on the contrary, much said to detect and level presumptuous confidence. How different this is from the present state of the professing world, the discreet and judicious reader need not be informed. Now, surely, if similar causes uniformly produce similar effects, the same preaching would as uniformly produce the same faith that it did in the beginning in all them that believed it; and even in all them that *thought* they believed it; namely, of the person's justification and acceptance with God; and, of course, the same faith would produce the same peace and joy in the believer, and in him that thought himself to be such, as it did in the days, and under the preaching, of the Apostles and of their faithful coadjutors. T. W.

From the Latter Day Luminary, July, 1823.

MISSIONARIES TO BURMAH.

[*From the Christian Baptist, Vol. I.*]

"On Wednesday, the 11th of June, at Utica, New York, the Rev. Jonathan Wade and his consort were set apart as missionaries to the Burman empire, by a committee of the Board of Managers of the Baptist General Convention. An interesting sermon was delivered on the occasion by the Rev. Nathaniel

Kendrick, from 2 Tim. ii. 10, 'Therefore I endure all things for the elects' sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory.' Rev. Alfred Bennet led in offering up the consecrating prayer. Rev. Daniel Hascall gave Mr. Wade an appropriate charge, and the Rev. Joel W. Clark gave him the right hand of fellowship, 'that he should go to the heathen.' Rev. John Peck addressed Mrs. Wade, and Rev. Elon Galusha gave her the right hand of fellowship. Rev. Elijah F. Willey offered the concluding prayer. The services were performed in Rev. Mr. Atkin's meeting-house. The day was fine, and the assemblage was very large, and proved, by their fixed and silent attention to the services, how much they felt for the world that lieth in wickedness; and by a collection of 86 dollars 23 cents, taken on the spot, they showed a willingness to share in the pleasure and expense of spreading the Gospel in all the earth.

"Mr. Wade is a young man, and a native of the state of New York. He received his classical and theological education in the Theological Seminary at Hamilton. He appeared before the committee a man of good sense, of ardent piety, and understandingly led by the Spirit of God to the work in which he has now engaged. Mrs. Wade is from a respectable family in Hamilton, Madison county, daughter of Deacon Lapham. Her early piety and active zeal in the cause of her Redeemer has encouraged the hope that she will be eminently useful in the cause of missions, with her husband."

Note by the Editor.—How accordant is the language and spirit of the above to the following passage from the 13th chapter of the Acts of the Apostles! "On Wednesday, the 11th of June, A. D. 44, the Rev. Saulus Paulus and the Rev. Joses Barnabas were set apart as missionaries to the Gentiles dispersed throughout the world, by a committee of the Board of Managers of the Baptist General Convention, met in the city of Antioch. An interesting sermon was delivered on the occasion by the Rev. Simon Niger, from Isaiah xlii. 4. 'The isles shall wait for his law.' Rev. Lucius of Cyrene led in offering up the consecrating prayer. Rev. Manaen gave Mr. Paulus and his companion (Mr. Barnabas) an appropriate charge; and the Rev. John Mark gave them the right hand of fellowship, 'that they should go to the heathen.' The Rev. Lucius of Cyrene offered up the concluding prayer. The services were performed in the Rev. Mr. Simon Niger's meeting-house. The day was fine, and the assemblage was very large, and proved, by their fixed and silent attention to the services, how much they felt for the world that lieth in wickedness; and, by a collection of 86 dollars 25 cents, they showed a willingness to aid the Rev. Mr. Paulus and the Rev. Mr. Barnabas in carrying the Gospel to the heathen.

"Mr. Paulus is a young man, and a native of the city of Tarsus; he received his classical and theological education in the Theological Seminary in Jerusalem. He appeared before the committee a man of good sense, of ardent piety, and understandingly led by the Spirit of God to the work in which he has now engaged."

It is then plain that the above notification is just in the spirit and style of this passage from the 13th chapter of the Acts. But in the common translation the original loses much of its aptitude and beauty; for, lo! it reads thus: "Now there were in the church that was at Antioch certain prophets and teachers; as, Barnabas, and Simon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid *their* hands on them, they sent *them* away."

It is much to be desired that the Baptists in this western country will not imitate these precedents of pompous vanity, so consecrated in the east; and that they will rather cherish the spirit and copy the style of that much-despised little volume called the New Testament. Then we know they will remember that it is spoken by our Lord, "Be not called Rabbi," or Reverend. Then they will confess that many things of high reputation in this age are an abomination in the sight of God.

A. C.

THE 'BOSTON RECORDER.'

[*From the Christian Baptist, Vol. I.*]

The Editor of the 'Boston Recorder,' in a late address to his subscribers, and to the public in general, has made a very generous proposal to the American Education Society, that if, by any means, he can get a thousand names added to his subscription list, (which at present amounts to 3500,) who will *pay* as well as subscribe, he will give a thousand dollars to the Education Society; and so in proportion for a greater or smaller number above the present 3500, in each succeeding year. As an inducement to their liberality, he gives a nearly correct list of the *annual income* of all the principal missionary and charitable societies of the day, which is as follows, viz.—

English Education Society for propagating the Gospel, annual income, 253,080 dollars.

Society of the United Brethren, 32,000 dollars.

Wesleyan Missionary Society, 119,360 dollars.

English Baptist Missionary Society, 58,666 dollars.

London Missionary Society, 130,708 dollars.
Edinburgh Missionary Society, 14,715 dollars.
Church Missionary Society, 146,000 dollars.
London Jews' Society, 50,000 dollars.
American Board of Foreign Missions, 59,397 dollars.
American Baptist Board for Foreign Missions, 18,000 dollars.
United Foreign Mission Society, 11,948 dollars.
British and Foreign Bible Society, 460,884 dollars.
American Bible Society, 38,682 dollars.
London Religious Tract Society, 41,000 dollars.
New England Tract Society, 3,691 dollars.

Besides these there are Domestic Missionary and Education Societies in nearly all the United States.*

Thus 1,488,131 dollars, or about one million and a half per annum, is spent in the various schemes of the day. He represents the great need of more learned divines, and of more readers of religious newspapers, such as the 'Recorder,' from various considerations. Among others, we find the lamentable condition of the New England States and the State of New York adduced, amounting to about 400,000 families, "and of these 100,000 may be supposed to be *Christian families*" and but few of these, for want of religious intelligence, (for want of his paper and others like it,) "take any deep interest in these mighty movements which are now making for the *conversion of the world.*" Yet, with all the "mighty movements," he supposes that three hundred thousand families in the above states are not Christianized, *i. e.* three-fourths of his own people! Religious newspapers, learned divines, and missionaries, are much wanted in New England, on this writer's hypothesis!

He then suggests to his present readers the necessity of regarding as a "*sacred duty*" which they owe to God and their country, to persuade their neighbours and friends to take his paper; to "Ministers of the Gospel," the necessity of recommending it from the pulpit; to "enterprising females," the excellence of persuading others; to "students of colleges," especially the *beneficiaries*, to spend a part of their vacations; to "teachers of schools," to extend their usefulness; to parents, and "persons travelling," "*having a commission from the pub-*

* The estimate given above of the annual income of these benevolent societies was probably correct enough ten or a dozen years ago, but we are sure that when taken in reference to the state of matters in 1835, it is exceedingly defective. For instance, the income of the London Missionary Society for the year ending April 30, 1835, was upwards of 57,000*l.* sterling, or 285,000 dollars, which is more than double its income in 1823. And the Church Missionary and Wesleyan Societies *have advanced* in a still greater *ratio*. Surely, if the heathen are *not converted*, it will not be for want of money! W. J.

r," to do good, by circulating religious newspapers in their ective spheres.

he 'Boston Recorder' casts his mite into the treasury of the rican Education Society. To make *learned* teachers of stianity is *his* grand object, next to enlarging his subscrip- list. "The reasons," he says, "why the Education Society formed may be found in the following facts: One hundred forty-six towns in Maine; forty-five towns in two counties ew Hampshire; one hundred and thirty-nine towns in Ver- t; fifty-three congregations in Massachusetts; three hun- and eighty-nine congregations in the Presbyterian church ew York, Pennsylvania, and Ohio; forty-six counties con- ng three hundred and four thousand inhabitants in Virginia; hundred and thirty-two churches of different denominations uth Carolina, all Indiana, Illinois, Missouri, and Michigan, pt so far as a few ministers can supply a population of *three red thousand*, scattered over a territory almost three times as as New England; one thousand churches in the Baptist, and undred and fifty-one churches in the Presbyterian connexion, destitute of educated ministers. Add to these appalling the unparalleled increase of our population, and the dis- ortionate increase of our religious institutions, and to these leep darkness that covers vast portions of our globe, and *'the harvest is great, and the labourers are few.'* Hence, the necessity of the American Education Society."

ow very different the course recommended by the 'Recorder' lighten the world, and that recommended by the Saviour is Apostles! The scheme of a learned priesthood chiefly osed of beneficiaries, has long since proved itself to be a l device to keep men in ignorance and bondage; a scheme eans of which the people have been shrewdly taught to put heir own eyes, to fetter their own feet, and to bind the yoke their own necks. From this iniquitous scheme a know- of the New Testament is the only means that can set the le FREE. A. C.

'ORMERS AND ANTI-REFORMERS, LISTEN TO THE WARNING VOICE!

[*From the Millennial Harbinger, Vol. III.*]

e following letter is worthy of the special attention of all who either plead for reformation or oppose it. The force oint of the suggestions are irresistible to all who have, or esirous to have, a good conscience towards God. I have resolving and re-resolving for some months to devote some to exhortation on the subject of keeping the command-

ments in the churches; but the misrepresentations and cavils, and questions, touching Christian immersion and the conversion of sinners, have hitherto prevented us. Our opponents say, "What is the reformation for which you contend?" and deign us no opportunity to reply, but proceed to denounce and condemn.

Our Essays on *the ancient order of things* were begun seven years ago the 7th of last month, under the conviction that nothing permanently valuable, worthy of the name of reformation in the church—nothing permanently and extensively useful in the conversion of the world, can be achieved unless the citizens in the kingdom of Messiah do their duty first as individuals in all personal purity and excellency, and as congregations in all social co-operations in keeping all the ordinances and traditions of the Apostles. The union of present professors, called the union of Christians, is not worth an effort, if united they were to proceed as the Baptists and Christians, and Methodists and Presbyterians, now proceed. If there was no division among them, but all united in the order now prevalent in any one of these sects, I would, were it my last breath, say, "Reform," or "Come out of her, you people that fear God and wish to stand with Jesus in the new and heavenly Jerusalem." I fear, in the noise and commotion about baptism and other first principles, about conversion and regeneration, the commandments and ordinances of the Lord and Saviour will be neglected. I thank the brother who writes the following for calling up this subject again to our consideration. A. C.

King William, Va. March, 1832.

DEAR BROTHER CAMPBELL,

Although I think the subject of baptism has of late occupied an undue portion of attention on the part of those who profess to be reformers, and that it is desirable to let the subject rest now, unless some new ground should be taken; yet I cannot but think it may be of service to publish the following extract from the forty-fourth tract of the Baptist General Tract Society, entitled 'A Scripture Manual, or a Plain Representation of the Ordinance of Baptism, designed for the use of all who would answer a good conscience toward God, and give a reason of their faith and practice with meekness and fear. By *Samuel Wilson*. Published by the Baptist General Tract Society.'

Page 11.—The writer says, "Here I observed how

Peter *understood his commission;* he began with preaching or teaching, waiting for the success of his labour. Nor did I find a word of baptism till they were pricked in their hearts; then, indeed, and not before, he says, 'Repent, and be baptized in the name of the Lord Jesus;' which I understand after this manner—If you are, indeed, grieved and ashamed of your conduct towards this Jesus, whom you have crucified; if you are convinced by the Spirit of God he is the Messiah, the great Redeemer and King of his Church, and have a confidential dependence on him for salvation; then you are to be baptized in his name, and *may hope for a comfortable evidence in your baptism of the remission of your sins, and that you shall receive the gift of the Holy Ghost.*" And, for their encouragement, he adds, "For the promise is to you and your children, and to all that are afar off, even as many as the Lord your God shall call."

This at least furnishes us with a good *argumentum ad hominem.* You that teach baptism for the remission of sins, do you charge us with the same doctrine, and complain of us for teaching it! I hope you will give this a place in the 'Harbinger,' and ask the supporters of the Baptist General Tract Society what they mean by it. Are not Messrs. Brantly, Clopton, *cum multis aliis,* who oppose this doctrine under the title of the "Brooke Doctrine," the patrons and advocates of this Tract Society? Surely this ought to suggest to them the propriety of revising their tracts, and expunging everything like "Campbellism;" or else they should cease to call this the "Brooke Doctrine." They should recollect, if they will not admit that this doctrine is as old as the apostolic days, it is at least eighty-two years old—Samuel Wilson, the author of the tract, having died in 1750. It was moreover adopted as a tract as early as the year 1827, about the time that you commenced your publications on this subject.

I have not yet had the pleasure of seeing your father, but I am informed the Baptists generally yield their assent to the principles which he lays as the foundation of the contemplated reformation. Bishop A. Broaddus, after expressing his approbation of them, has published an admonition to the churches of Virginia, guarding them against

your father. I have not seen his publication; but, from a conversation which I had with him, I think he apprehends your father has some ulterior design. Now, I do suppose he has a farther design; and that is, to urge them to carry out their principles in practice. With the extract before us, which I have made from their 44th tract, may we not say to them, If this is your doctrine, surely you act inconsistently in not practising upon it, or *rather* in not insisting upon it in your addresses to sinners? for as long as they continue *to refuse "the blood of the new covenant which is shed for the remission of sins" to unimmersed persons*, we are authorised to say they do practise upon this doctrine. The fact is, this is with them a "tangled broach," and until they can get it out of the tangle, it is well for them to back out of the controversy on baptism, as it seems Messrs. Ball and Sands wish to do.

But, as I said at first, I do think we have (at least in this part of the country) paid an undue portion of attention to the subject of baptism. I think it has engrossed attention to the exclusion of other important matters upon which reformation is much needed. It is reformation in the churches, in the now existing disciples, that is the grand desideratum. Until this is effected, we are not properly prepared to make converts to Christianity. The churches, with the Scriptures, should, I apprehend, occupy the place of the Apostles. The Apostles were commissioned to go forth and make converts, baptizing them, and teaching them to observe all things that were commanded. Unless the churches practise the things commanded to be observed by the Apostles, the converts made by them are not made to Christianity as taught by the Apostles. The individual who enters our churches at present, does it without having in prospect to be called on to exercise any great degree of self-denial. The test to which his love to Christ and his people is put is a very easy one—one through whose ordeal almost any man, whose character is tolerably moral, might pass. I fear there is not a majority of our professors who could bear to be called upon to meet with their brethren in the Lord, if, to effect this, they should have to deny themselves the privilege of going where they would meet with a large crowd, convened to attend upon the ministrations of

a popular orator. This part of the reformation, I think, has been neglected among us. Some of our leading reformers have been engaged in going from place to place, making converts, and leaving them to go on upon the old system—that is, the monthly meeting system, and travelling from place to place after the preachers. This is a point upon which reformation is much needed. While weekly meetings of disciples are calculated to fan and keep lively the love of Christians for their Master and one another, it would operate as the best safeguard against the introduction of false disciples—a much better one, I apprehend, than that of requiring an *experience* as the condition of admission. I should hail it as an auspicious day to Christianity, could I see the disciples with delight, each Lord's day, hasten to meet with each other. Then might they say, "We know we have passed from death unto life, because we love the brethren." But how can that man avail himself of this testimony who has not love enough for his poor brethren to be willing to meet with them, unless when the people in the neighbourhood generally convene? who, possessed of the means of travelling to a meeting at a distance, will rather travel from place to place after the preachers?—thus treating himself to the pleasure which variety of scene and society affords, than submit to the irksomeness of seeing the same faces every Sunday. "If a man love not his brother, whom he has seen, how can he love the Lord, whom he has not seen?" The fact is, there are many members of churches in this part of the country, who, if acquainted at all, have but a passing acquaintance. My dear Brother, I think this subject, together with the weekly breaking of bread, ought to be more insisted upon by the reformers; and I should be pleased to see it urged upon the churches more in the 'Harbinger,' than it has been of late. It is in vain for us to assume the imposing name of reformers, unless we indeed reform.

In the fellowship of our common Lord, yours,

INQUIRER.

APOSTACY.

[*From the Millennial Harbinger, Vol. II.*]

Few, if any, of the great transitions in human life or character are instantaneous. In the mineral, vegetable, and animal kingdoms the changes are gradual and progressive. Few of them are perceptible to the most discriminating eye, except at considerable intervals. Aided by the microscope, we admire, because we can trace with more accuracy, the gradual, though sometimes rapid, movements of inanimate as well as animated matter, in passing from one state into another. But in universal nature all things are progressive. From the first opening of the eyelids of the morning; from the first dawning of the day to the blushing beauties of the rising sun; from the awakening of the balmy zephyrs of the Spring to the solstitial warmth of a Midsummer noon; from the first buddings to the mellow fruits of Autumn, how imperceptible, but how progressive is the change as it advances, and how manifest at the expiration of these intervals!

In the animal kingdom the same progress appears in everything, and in nothing more than in the human family. The infant in passing on to manhood exhibits in every month some new development, which the ever watchful attention of a mother's eye can discern only at considerable intervals. But this is the order of the universe. It was so in creation; it is so in providence; it was, and is, and will be so, in redemption.

This progress appears not only onward and upward towards perfection, but onward and downward towards destruction in all the kingdoms of nature. The grass withers, the blossom fades, the fruit decays, the ripe vegetable and animal gradually vanish away. The full blown rose drops its leaves one by one till all are gone. The full grown tree drops its leaves, then its branches, finally its trunk. The progress out of life is as gradual as the progress into life and through life.

In religion the same progress is apparent. Repentance itself is a ceasing to do evil and a learning to do well. Men grow in virtue and in vice. Faith, hope, and love

are progressive. Habit is the offspring of repeated and progressive acts. No man becomes a profligate in a day, nor is the Christian character attained by a few efforts. Hence the means of moral life, health, and perfection, are as abundant and as necessary as the means of animal and vegetable life and growth.

Christians may grow in favour, in moral courage, patience, godliness, brotherly kindness, and universal good will, as they grow in stature. But this growth is not attained by wishing, but by abounding in the work of faith, the labour of love, and in the patience of hope.

Conversion to God is also gradual. From the first ray of holy light which strikes the mental eye, to that full illumination which issues in immersion into the Lord Jesus, there is a series of impulses from the truth, or a progress in the knowledge of the person, character, and mission of the Son of God. This, however, may be perfected in hearing a single discourse, in reading the New Testament, or in a longer or shorter period of time. Still, however, it is progressive. And this contradicts not the position which makes immersion the turning or conversion of a sinner to God: for it is but the consummation of the previous knowledge and faith in the divine testimony.

Apostacy is not the work of a moment—it is not an instantaneous change. As, in ascending a lofty eminence, so in descending, we make but one step at a time. He that is condemned to death for taking away the life of his fellowman, in retracing his steps can often discover the first covetous thought or revengeful feeling in the long progress of crime which terminated in the most enormous of all acts of wickedness against his brother man. Thoughts precede words, and both generally precede actions. Murder, adultery, theft, and every immoral or unrighteous act, first exist in thought: "Lust when it has conceived brings forth sin, and sin when it is perfected brings forth death." He that hates his brother is a murderer, because murder is found in the fruits which grow from hatred.

The numerous cautions found in the New Testament intimate the danger of apostacy. Where there is no danger no caution is necessary; but cautions always denote danger. "Take heed, brethren, lest there be in any of you

an evil heart of unbelief in departing from the living God." We have sometimes marked the course of apostates, and heard the mournful narratives of others who have made shipwreck of faith and a good conscience. Sometimes the mournful tale begins with, "I did not as constantly read the good Book as I had been accustomed to do. Then I did not find so much delight in secret prayer as I found before. Occasionally a day has passed without ever meditating on any of the communications of God to man, and without calling upon the name of the Lord. This led to a greater remissness in other duties. I did not guard my lips nor keep my heart as formerly. I repented and reformed; but found it more easy to become remiss a second time than before. I used to meet thrice every Lord's Day with the brethren. But, after having once or twice fallen off from my former zeal and devotion, I made twice a-day suffice. A little indisposition, a head-ache, or some slight domestic inconvenience, soon become a good excuse for going but once on the Lord's Day to unite with the brethren in the praises of the Lord. But my interest in the disciples began to diminish as my zeal began to cool. I could now see more flaws in them than formerly, and less difference between them and others. I could then find some very good companions among the non-professors, and began to think them almost as good Christians as my brethren. If I found myself fatigued, or the least indisposed towards the close of the week, I made it a point to *rest* at home on Sunday, or to take medicine on that day, so that I might not lose my time from work; or, if I had any business abroad, I was sure to start on Saturday or Sunday, so that I might gain one day in the week to my business, and would flatter myself that I could very profitably spend the day in meditation as I travelled along.

"Thus matters progressed, until I could absent myself two, and sometimes three, Lord's Days in succession.—When any of my brethren would inquire why I was absent, I made some excuse, and told them to look to themselves. I soon felt displeased with them for their exhortations and admonitions, and would sometimes ask who made it their business to watch over me. I began to censure both them and their profession, and would ask them if they were

the only true church of Christ in the world. At this time I had given up all secret prayer, and in my family I only prayed occasionally. This soon became a dry sort of business, and I finally left it off altogether.

"I found good company in the people I used to call the people of the world, and soon preferred their friendship to that of my brethren, who became displeased with me, and at length excluded me from their society. I then threw off all restraint, and for many years have never seriously bowed my knee to God. I am now often tormented with the recollections of the past and the anticipations of the future; yet I have no desire to return, and, indeed, I am literally without God and without hope in the world."

Such narratives, with some slight variations, may be frequently heard, if persons who have apostatized from the faith can be induced to communicate the full history of their apostacy. "Let him who thinks he stands take heed lest he fall." And let all remember, that, immediately after Paul admonishes the Christians not to neglect the assembling of themselves together, he next speaks of final apostacy from the truth. It is better never to have known the holy commandment, than having known it to turn aside from the way of righteousness. A Scotch proverb says, that "apostacy begins at the closet door."

A. CAMPBELL.

ON BIGOTRY AND PARTIALITY.

[*From the Christian Baptist, Vol. III.*]

This is a time of religious and political earthquakes. The religious communities of the New World, and the political states of the Old World are in circumstances essentially the same. A great political earthquake threatens to bury in its ruins tyrants and their systems of oppression. The ecclesiastical systems of the clergy appear destined to a similar fate. It is to be hoped that, as the New World took the lead in, and first experienced the blessings of, a political regeneration, so they will be foremost in the work, and first in participating the fruits of an ecclesiastical renovation.

All sects, new and old, seem like a reed shaken by the wind,

Even the authority and infallibility of his Roman Holiness has been questioned by his own children in the New World. And who that has eyes to see does not know that nothing but the sovereign charms of a monarch's smiles, and the strong chains forged from eight hundred millions of dollars in real estate,* keep up the forms of Pope Eliza in the church of Saint Harry? The Solemn League and Covenant, too, with the awful dogmas of the long parliament divinity; the test-oaths, and the sacred subscriptions to the saving canons of the kings of Saint Andrew, have failed to preserve, hale and uncorrupted, the pale of Presbyterian communion. The veteran chiefs, and the sanctified magi of the cause of *uniformity*, fear a volcanic eruption, alike ominous to themselves and their systems. The "Religious Almanacs" portend comets, falling stars, and strange sights in the heavens, accompanied with eclipses of the greater and lesser lights that rule the *night*. Their *constitution* is moth-eaten, and the tinsel upon their *frame* of discipline has become dim.

And not less strange, the Reformation of John Wesley is already in need of reform. *His* people had scarce tested his system of government by the light, not of the Bible, but of our political institutions, until they found it would eventuate in diocesan episcopacy, as tyrannical and as cruel as that which exiled Whitefield and the two Wesleys from the cloisters of "*Christ's* College" for reading the Scriptures and praying.

The motto of the spirit of this age seems to be taken from the gigantic Young—

"*Flaws in the best—full many flaws all o'er.*"

The Methodists, in the greatness of their strength, are rising to break the chains which threaten to bind them in the house of the Philistines. A host of *reformers* are about to *reform* this *reformed* system. We have seen their efforts, and rejoice.—Though we are assured that when they shall have completed their projected reformation, they will then need a reform more thorough than yet they have attempted. We do not despise "their day of small things."

The following sensible remarks do honour to a work entitled, 'The Mutual Rights of Ministers and People,' published in Baltimore by a reforming Methodist committee. We have only to add, that we have lamented that none seem to regret the

* Wealth of the Church of England.—*It is stated, in a late paper, that the fee-simple of the established Church of England is, in value, equal to two hundred millions sterling! With the income of such a fund, no wonder the church is powerful and has its votaries, and can keep up its existence without possessing any true religion.*

evils of bigotry, partiality, and persecution, until they feel their dire effects; and that sometimes those who have once pleaded against persecution when themselves were the objects, plead for it when they had the sword by their side. But we give place to the following pertinent remarks. They are extracted from No. XIV., p. 28—31. ALEXANDER CAMPBELL.

"Serious reflection may convince us all that reformation is highly necessary, not only in matters of church government, but even in our general views of experimental and practical religion. Let us instance one or two particulars.

"While the ministers of religion have been crying aloud, and very justly, against *pride*, and *covetousness*, and *sensuality*, and many other evils, how is it that the great evil of *bigotry* has been nourished in the heart of the Christian church, as though it were an innocent or an indifferent thing? By *bigotry* is meant, *a man's obstinate attachment to an opinion, or set of opinions which indisposes him to give a candid hearing to anything else, and makes him unwilling that his brother should have the same liberty of judgment which he claims for himself.* This is one of the deepest and most violent roots of moral evil. It is a great, and seemingly insurmountable obstruction to the progress of truth and righteousness over the whole earth. It affords nourishment and defence for *Infidelity*, *Mahometanism*, *Judaism*, and for every other erroneous system under the sun. Its practical fruits are also abundant. It may be doubted whether *covetousness*, or *sensuality*, or *the love of power*, or *the love of praise*, have produced a more plentiful harvest of internal and external ungodliness, than this bitter *enemy of all righteousness*, which Zion's watchmen appear almost to have overlooked. For let it be considered that this same *bigotry* is the parent of almost all the evils, surmisings, heart-burnings, rash judgments, hard speeches, oppressions, and persecutions that can be found in the Christian world. It not only makes null and void the *arguments* of an opponent, but, alas! it boldly impeaches his motives, and assails his moral character. Not only are his talents to go for nothing—not only are his labours to be despised—but his virtue and piety—his zeal and heavenly-mindedness, though supported by an unblamable life—all, all must be disposed of with indifference or contempt, by the high, and bitter, and sovereign dictates of *bigotry!* And yet this dark and dreadful evil is not only winked at, but nourished in the hearts of all the churches in Christendom! Would to heaven this were a mistake! but, alas! the evidence is too manifest, that every church upon earth greatly needs a refor-

mation in this particular. Infidels, and Mahometans, and Heathens, and sinners of every description, may look on with astonishment, and see Christians of every name, through the influence of this evil principle, animated with a more constant and flaming zeal against each other, than against the spirit of hell and all the works of darkness! And yet many seem not to be aware that it is to be regarded as a moral evil. Some, perhaps, may be found making high professions of justification and sanctification, and at the same time habitually nourishing this *root of bitterness* in their hearts. This is a mystery of mysteries, and can only be accounted for by supposing that a thick cloud of intellectual darkness has been overspreading the Christian world, especially upon this subject. For a candid and faithful examination of the matter must surely convince every intelligent mind that it is as perfectly vain for a confirmed *bigot* to make professions of *holiness*, as for a confirmed *thief* to make professions of *honesty*.

"Whether *partiality* must be regarded as the daughter, or as the sister of bigotry, may perhaps bear a dispute; but as they have the striking and identical likeness of *twins*, we may safely call them sisters. The just definition of partiality is, *the confined affection and confidence which a man has for his own party, and which produces a corresponding disaffection and distrust towards all others.* How lovely, in the estimation of such a man, are all the peculiarities comprehended under the particular *ism* by which he and his party are distinguished! and how dark and doubtful is all beside! While his mind is amusing itself in surveying the vast beauties of *his* party, and inimitable excellencies of its plan, the cloud which obscures the horizon of every other, appears to grow darker every hour! His feelings are sublime and inexpressible, and perhaps advance almost to that state of devotion which is due alone to the Deity, whose only plan is unexceptionable, and who has *no party* under the sun. Now, as God has *no party*, and as his ministers are to *do nothing by partiality*, and as the wisdom which is from above is *without partiality*, as well as *without hypocrisy*, we might as well doubt whether *hypocrisy* be a moral evil, as to doubt whether *partiality* be such. And yet, alas! how has this great evil been spared in the Christian world! And not only spared, but the presumption is, that both it and bigotry have been protected and encouraged as the great champions and defenders of each sectarian cause. They make a man zealous and decided —they make him resolute and courageous! Yes, and let it be added, they make him uncandid, fierce, dogmatical, and blind. They are as fine and acceptable allies for a Jew or a Turk—for a Pagan or an Atheist—as they are for a sectarian Christian.

"Let us survey, a little further, these evil dispositions in human nature, that we may judge of them by their fruits.

"First, consider their effects *within* any religious denomination. They say to the soul of every member, So far you shall go in your meditations, and no farther: your business is not to inquire what is *true*, but merely to inquire what are the sentiments of our church, that you may defend them to the end of the world. You are not only to avoid *contradicting* them, but you are to make *no addition* to them; because our lovely plan is not only free from errors, but also contains the whole body of truth completely. You must silence every heretical thought of *improvement*, and merely walk in the *good old way*, as we have pointed it out to you. Thus, whatever error may be in the church, it must be held fast for all eternity. The intellectual faculties of the members must be hampered, and their hearts corrupted, by doing violence to honest conviction, and by warping both reason and revelation into the pale of their sectarian boundaries. And even the truth itself is hindered by these evils from producing its native and salutary effects: for truth, *when believed merely with the faith of bigotry*, is little better than error. Its evidence is not examined, and its value, *as truth*, is not apprehended; but merely its *subserviency* to the support of our beloved cause. For if we made our cause subservient to the truth, instead of making the truth subservient to it, we should be willing for our churches to *follow the truth* wheresoever it might lead the way.

"Secondly, consider their effects upon the different denominations, in their relation to each other. We stand with surprise and wonder, to behold the errors and absurdities of other denominations: they stand with equal surprise and wonder, to behold the errors and absurdities of ours: while the true cause of wonder is, that each party cannot see that they are all holding fast the same identical error, namely, *the infallibiltty of our own party.* One party enjoins on all its members to defend everything *here*, and to oppose everything *there:* the other party does the same. Thus the inquiry, *What is truth?* is neglected and laid aside. One says, There is no religion with *you;* and another, There is no religion with *you.* One says, *That* is a damnable heresy; and the other says, *That* is a damnable heresy. One wonders at the blindness and obstinacy of *this* people; the other wonders at the blindness and obstinacy of *that* people; while all Heaven pities the selfish vanity of man, and all Hell is pleased with our destructive and ridiculous conduct."

ORIGINAL LETTER OF MR. ROBERT SANDEMAN TO ARCHIBALD M'LEAN.

Mr. Campbell's Reply to Mr. Robert Semple, inserted in the last number of this Journal, has obtained so much notice, and been so favourably received by my readers, that I have been induced to think they might be still further gratified with the following short letter, the *original* of which has been in my possession nearly five-and-twenty years. I received it from the family of Mr. M'Lean, at the time of his decease, among a number of other manuscripts, and I have preserved it as an interesting *autograph*, the only specimen of his hand-writing that has fallen in my way.

My readers will please to keep in mind, that it was written in answer to some inquiries which Mr. M'Lean put to Mr. Sandeman, previous to his joining the Glasites, which he did, however, before the end of the year 1761, and the letter was written in the month of September of that year. He left them in 1762, and soon after became an Antipædobaptist. In 1764, Mr. Sandeman sailed for America, where he ended his days in 1771, at the age of forty-eight.

W. J.

TO MR. ARCHIBALD M'LEAN, JUN., PRINTER, BRIDGEGATE, GLASGOW.

Dear Sir,

It gives me pleasure to see you sensible, that the wisdom of God, held forth in the Scripture for salvation to sinners, is conveyed to men of God's sovereign good pleasure, staining the pride of all our wisdom and reasonings. If we are duly sensible of this, it must greatly change our thoughts about ourselves, and about the world around us; and give our minds a new turn for understanding the will of God, as it respects not only our own conduct, but also the proper appearance of Christ's kingdom in the world. For, you see, the Apostle (Rom. xii. 2) plainly intimates that a man's mind must be changed from the taste of the world, or the sentiments that prevail in it, in order to his proving what is that good, and acceptable, and perfect will of God.

The new covenant is always spoken of in Scripture with reference to, and in distinction from, the old covenant made at

Sinai. The Sinai covenant, in several respects, represented and recalled to mind the law given to Adam ; and at the same time prefigured the new covenant: yet the Scripture does not lead us to think of the law given to Adam under the proper notion of a covenant. The notion of covenants is applied in Scripture to God's entering into friendly relation with sinful men as their God ; and this could not be but by shedding the blood of sacrifice ; for which there was no occasion, when God gave a law to Adam while he yet stood naturally in friendship with God. Paul's words about the law (Rom. v. 20, and Gal. iii. 19,) serve to illustrate each other. In the former place, he says, the law entered that the offence might abound ; and in the latter, that it was added because of transgressions. God had given a promise of blessedness to sinful man through Abraham's seed, who was to redeem men from the curse by being made a curse for them ; therefore, that men might be duly sensible of this great benefit, the law entered, or was added after the promise was given, to show in the strongest manner the condemning power of sin by denouncing the divine curse against every transgression. So it entered that the offence might abound, or that the condemning power of sin might abundantly appear. For the Apostle (Rom. v. and vi.) speaks of sin and grace as two mighty powers or potentates reigning in their several districts. Again, (Gal. iii.) he says, the law was added because of transgressions, till the seed should come, to whom the promise was made. So the law was added, that transgressions might still be charged to account, till the time that redemption of sin should take place by the coming of the promised seed. Even the sacrifices, that prefigured the promised seed, answered the same end. For in those sacrifices, as Paul intimates to the Hebrews, there was a remembrance again made of sins every year, till the appearance of the true sacrifice, on which God said he would remember iniquity no more.

As to Rom. xi. 24, &c., you see Paul says, "blindness in part is happened to Israel, until the fulness of the Gentiles be come in ; and so all Israel shall be saved :" plainly intimating that the saved remnant of the Jews, together with those whom he called out of the several nations of the world, made up all the Israel appointed to salvation in the promise and purpose of God. And thus the Apostle makes out what he proposed to show at the beginning of the chapter, that however many of the fleshly Israel were rejected for their unbelief, yet God hath not cast away his people whom he foreknew. And while he warns the Gentiles against high-mindedness or glorying over the rejected Jews, he assures them that, if they did not humbly continue in

the divine goodness, they also should be cut off as well as the Jews; and in that case, he gives them to understand, there was no fear that God would want a people, for he was able to graft in again the Jews; and that it was as natural and easy, or rather more so, to conceive such an event to happen, or that the natural branches should be grafted into their own olive-tree, as that they [the Gentiles] who were naturally afar off, should have been cut out of the wild olive and grafted, contrary to nature, into the good olive-tree. But in the whole strain of his reasoning, it is easy to see, that he gives no certain intimation of God's having any real design to call in again the Jews nationally. But it is very manifest that he makes use of every argument to cut off from the Gentiles every handle for glorying over the rejected Jews. And, as to the Jews, Paul himself, who was most earnestly desirous of their salvation, and who was as well acquainted with the Old Testament prophecies, and the designs of God about them, as any since, plainly tells us all that he aimed at in regard to them, by this whole discourse to the Gentiles. Ver. 13. "For I speak to you, Gentiles, inasmuch as I am the Apostle of the Gentiles; I magnify mine office, if by any means I may provoke to emulation them which are my flesh, and might save some of them." So he plainly intimates that all he expected was the salvation of some of them, even as of the other nations to whom he preached the Gospel.

Thus I have briefly touched your questions; but in the volumes of Mr. Glas's works already published, and the other two which will soon appear, you will find the same points handled more distinctly and largely. Difficulties in the study of the Scriptures will always occur, even among those best acquainted with them; and such will always see need to grow in the study and knowledge of the Scriptures. But such as have got any taste of the grace revealed there, may at first view easily see the necessity of separation from the world, to observe Christ's new commandment of brotherly love. And if we are readily disposed to follow what we already know, then we are in the fairest way to have our minds enlarged in the further knowledge and experience of all that God hath revealed for our safety and comfort. Hoping to find you ready to follow what you have already some conviction of,

I am, dear Sir, yours, affectionately,

ROBERT SANDEMAN.

Multrees Hill, Sept. 26, 1761.

THE QUAKERS' YEARLY MEETING.

[*Concluded from our last.*]

On Friday we found the meeting-house open for public religious worship. A lady, or as the society would term her, a female friend, from Ireland, preached for upwards of an hour one of the most extraordinary sermons which it has ever yet been our fortune to hear. Her style was truly prophetic, and she seemed to give full scope to her inspired imaginings, extolling the society of Quakers as the chosen people of God, and assuring her hearers that what she termed the "precious testimonies of truth," or, in other words, the singularities of the sect, were ultimately to be adopted by the world, upon all of whom, beyond the Quaker pale, she seemed to look as the Jews did formerly upon the Samaritans and unbelievers. In the afternoon meeting the subject of the dissension in Lancashire, in consequence of the publication of the 'Beacon' and of Dr. Hancock's 'Defence,' was again entered upon; and, after a somewhat stormy debate for so sedate an assembly, a committee was appointed to assist the Friends in Lancashire in dealing with the subject. It consists of thirteen of the most celebrated characters in the meeting, some of whom were, however, objected to, on the ground of having expressed decided opinions against the 'Beacon' and its author; and, indeed, from a remark by the clerk, and another by Mr. Forster, relative to the probability of what they termed an appeal, it appeared clear that the disownment of Mr. Isaac Crewdson was contemplated. Should this anticipated result be realised, we should suppose it probable, from the decided feeling manifested in the meeting, that one half of the members would leave the society with him.

On Saturday, the general state of the society was again brought under discussion, and Mr. Luke Howard, of Yorkshire, brought forward the subject of the sufferings or losses of the members for tithes and church-rates. This led to a lengthened discussion of the voluntary principle, and whether it was desirable for the Quakers again to petition the legislature on the subject, as it appeared they had done in former years, which course seemed to be generally approved. Reference was also made to the property in tithes, and it was allowed that they did not belong to the landlord, but were public property, misappropriated to the support of an hireling ministry, which, as also the union of church and state, they considered to be completely opposed to the Gospel dispenstaion.

On Monday morning, the 25th May, the subject of Temperance Societies was discussed; and, although some members seemed to think it dangerous to legislate on such a subject, as improperly restricting their Christian liberty, especially as the Society of Friends were notoriously and pre-eminently a temperate body, yet a full minute on the subject was at last unanimously adopted and ordered to be sent down to all the subordinate meetings. This minute commenced with expressing the deep concern which the annual meeting of Friends had felt respecting

the dreadful evil of intemperance; and proceeded to enjoin, that all its members, who were influenced by the love of God and of their neighbour, should endeavour to stem this torrent of evil, by abstaining from the use of distilled spirits, except for medicinal purposes, and that, considering the numerous evils of trading in spirituous liquors, no member about to commence business should on any account adopt that trade, it being utterly inconsistent for any member of the Society of Friends to keep a dram-shop. Thus the Quakers, as a body, have adopted the principles of the Temperance Society; a step which, we doubt not, will promote one of the best moral agents at work in this country, and one of the most valuable assistants of the Christian minister. A similar resolution was come to by the Friends in Ireland at their last annual meeting.

Mr. Forster, from Dorsetshire, brought forward the subject of the continuance of the slave-trade by France, Spain, and Portugal, and was ably supported in his views by Mr. Pease the member of parliament, Mr. Allen, and many others. It was stated that this traffic in human flesh was carried on to an unlimited extent by the subjects of the above-mentioned powers, especially by the Brazilians; and that, within the last three months, six vessels, with many thousand slaves on board, had been captured off the coast of Sierra Leone, where the traffic was still carried on in defiance of solemn treaties entered into with this country for its total annihilation, and for which Great Britain had already paid one million in the shape of compensation money. It was decided that the Society of Friends should memorialize our own government, and also the governments of France, Spain, and Portugal, on the subject, in terms expressive of their sympathy for their African brethren, and of their most anxious desire that an end should, at once and for ever, be put to this most unchristian and derogatory commerce in human and immortal beings. It was likewise agreed that a liberal subscription should be raised amongst the members of the Society of Friends throughout the kingdom, to be appropriated exclusively to the protection of the negroes in the West Indies, and that the numerous associations in all parts of the country formerly connected with the anti-slavery society should be resuscitated and set in vigorous and efficient operation.

On Monday afternoon, the subject of a Quakers' missionary society was introduced by the clerk's reading a minute from the Bristol and Somersetshire Friends, expressing a deep concern for the spiritual condition of the heathen world, and recommending the Society of Friends, as a section of the Christian church, to come forward more decidedly in the work of conveying a knowledge of the gospel to the heathen. The discussion on this most important proposition occupied the whole of the sitting, and was ably supported by Dr. Ash, of Norwich, Mr. Ball, of Taunton, Mr. Rutter, of Shaftesbury, and many other Friends, whose names we could not ascertain. Its adoption was opposed by Mr. Allen, Mr. Samuel Gurney, Mr. Forster, Mr. Howard, and many others. Striking allusions were made to the exertions of other Christian bodies in the missionary cause; but it was ultimately decided that, in consequence of the present want of unity in the society on a point of

doctrine, the time was not yet come for the Society of Friends to form a specific society in aid of missionary exertions, but its members generally were encouraged to render efficient aid to those missionary societies already in existence. One feature in the discussion struck us forcibly—the great anxiety expressed by some of the speakers lest "the Society's ancient testimonies" should be encroached upon; and several seemed to intimate an opinion that Quaker ministers alone were sent out by the Lord, whilst those missionaries who have been instrumental in converting whole nations were spoken of as if they had been sent out by the mere will of man. On the other hand, it was argued that the Divine call directed that the Gospel should be preached to every creature; that either the Quakers had or had not received that call; and that, if they had, they had neglected to obey it. It appeared, however, very clearly, that the time is fast approaching when a Quaker's missionary society will be established, and we cannot help expressing an ardent wish for its speedy arrival.

At a subsequent sitting an interesting case concerning the imprisonment of a Quaker for the non-payment of tithes in Ireland was brought forward. The sufferer's name is John Wilder, of Carlow, who is now incarcerated in the prison of that place for three years' tithes, due to Walter P. Gurney, Esq. as lessee under the dean and chapter. It was agreed that earnest applications for his release should be made, on behalf of the Society at large, to both the Irish and the English governments; and also that every suitable opportunity should be embraced of enforcing on their attention the scriptural views of the Friends on the subject of a hireling ministry and compulsory payments in support of religion.

The whole of one sitting was occupied with reading and commenting on extracts from the journal of Mr. David Wheeler, who went out as a Quaker missionary to the Islands in the South Sea, in a vessel purchased by the Society, and fitted up exclusively for this service. His account of the voyage from England to Rio Janeiro, and thence to Hobart Town, was certainly most extraordinary. During the former, the wind and weather were so favourable, that not a single tack was made; whilst the voyage from Rio Janeiro to Hobart Town was one continued series of storms and hurricanes; from all of which he was providentially rescued, having, in one extremity, been most remarkably preserved from the overwhelming waves by a regularly formed breakwater of two hundred whales! One of the sailors was converted during the voyage, and the whole crew were daily assembled for social worship and reading the Scriptures. At Hobart Town, Mr. Wheeler fell in with two other Quaker missionaries, named Backhouse and Wright, who appear to have been in that country for some time. They sailed with Mr. Wheeler to Sidney, from whence he intended to proceed direct to the Society Islands. These instances of the practical existence of the missionary spirit amongst the Quakers are highly important and interesting; and we hope that the feeling out of which they grew will become greatly extended, and that very many labourers will, ere long, be sent by this Society into those wide fields of Gospel labour which are now everywhere opening to the view

of the Christian, and which are white unto the harvest, though the labourers are indeed few.

On Wednesday morning, we again found the meeting-house open for public worship. Mr. Joseph John Gurney, Mr. Wilkinson, and Mrs. Robson, each preached a sermon of some length. The two former were truly sound and evangelical in the doctrines they stated and enforced; especially Mr. Wilkinson, whose discourse was most impressive, and contained an incontrovertible outline of the Gospel plan of salvation, illustrated in a manner equally novel and striking. Mrs. Robson's sermon we acknowledge to have been far beyond our comprehension, being enveloped in the dense fogs of mysticism. Nor could we refrain from contrasting Mr. Wilkinson's sermon with one preached in the same meeting-house by Mrs. Grubb, on the preceding Friday. They were as opposite as light and darkness, truth and error,—Mrs. Grubb's statements corresponding with the doctrines of the Hicksites in America, and approximating very closely to those of the Irvingites in England, whilst Mr. Wilkinson's was simply the unadulterated Gospel of Christ as we find it in the New Testament. Whilst the Society of Friends continues to tolerate the ministration of two systems of doctrine thus wide as the poles asunder, it cannot but be harassed with theological controversy; for truth and error can never harmoniously exist together. It must be the anxious desire of every true Christian, that a church possessing so many excellencies, and calculated to be so eminently useful to their fellow-creatures as the Quakers, should discard the traditions of men, and embrace the truth as it is in Jesus. Instead of any longer endeavouring to prop up their favourite notions by appeals to the fallible works of Fox, Barclay, and Penn, and to the still more fallible impressions on their own minds, let them appeal to that *infallible* standard, the Book of God, and make it the sole test of orthodoxy—the sole rule of faith and practice.

In the course of one of the discussions a considerable sensation was produced by the discovery that the ministers and elders of the Society had refused to give Mr. Elisha Bates (an American Friend who had been in England on a religious visit) the usual certificate or testimonial of good conduct and sound doctrine on his return. It appeared that, whilst in this country, Mr. Bates had been of extensive service; that he had zealously and effectually promoted the evangelical doctrine of salvation by faith, in opposition to the Hicksite doctrine of salvation by the inward light; and also that he approved of the 'Beacon.' The consequence was that the meeting, composed exclusively of ministers and elders (a sort of Quaker House of Lords), became jealous of his evangelical labours; a majority of that meeting being, as is supposed from their preaching and conversation, strongly tinctured with the Hicksite heresy. The most gratifying testimonies in favour of Mr. Bates, both as regards his ministry and his conduct, were borne by a large number of Friends; and it was at last decided, to the evident chagrin of some, but to the unbounded satisfaction of most, that the meeting of ministers and elders should be directed to reconsider their *decision.* At a subsequent sitting, it was reported that a committee

had been appointed to draw up a full and satisfactory testimonial to the American Friends in favour of Mr. Bates.

It further appeared that Mr. Bates, who is writing a history of the Society of Friends, had been allowed to make extracts from the records of the Society in England. But strict conditions were annexed to this indulgence, and such as exhibited, in our minds, an extraordinary degree of narrowness and illiberality. Not only was it stipulated that the extracts themselves should be returned, but Mr. Bates was required to give a pledge that they should not be copied, nor any use be made of them otherwise than in the intended history; which work itself he was, previous to its publication, to submit to a committee of Quakers in London for approval and revision. Mr. Luke Howard very properly remarked, that this committee appeared not only to sit as a licensing committee upon publications, but practically to revive the theological domination of the middle ages.

The remaining sittings were chiefly occupied in reading and correcting the epistles addressed by the English Quakers to their brethren in the United States of America, in reply to those read at an early stage of the proceedings. These were very various in their style and matter, except that they almost all alluded in terms of commendation and encouragement to the exertions of the American Friends, in promoting the religious education of their children, and in protecting and improving the social and religious condition of the coloured population, whether in a state of slavery or of freedom, as well as that of the native Indian tribes. Some of these letters struck us as being truly Gospel epistles, written upon the apostolic model, and partaking of the same evangelical spirit; whilst one or two others were confused and mystical in their mode of expression, and appeared to be strongly tinctured with the Hicksite heresy of salvation by obedience to the inward light, to the exclusion of the great fundamental doctrine of justification by faith in the Son of God.

The general epistle was also read, discussed, and settled; but, as we hope very shortly to be able to lay it at length before our readers, we shall not include it in this sketch, which we close by referring to the able and impressive address delivered by Dr. Ash, of Norwich, to the meeting; in which he expressed an anxious desire that the members of the Society of Friends should devote themselves more and more attentively to the study of the Holy Scriptures, earnestly praying for the influence of the Holy Spirit to enable them to understand and apply the saving truths which they contain; that those who were gifted with talents and a knowledge of languages, especially the Greek, should devote all their powers and learning to the glory of God; that Friends generally should consecrate a larger portion of their time to prayer and communion with Him, and encourage and practise social prayer in their families; that they should make it a point of conscience to attend all meetings of the Society for religious worship, whether great or small, and whether held in silence or otherwise; and, finally, that it might please the great Head of the Church to bless these means to the salvation of their souls, and to the promotion of the glory of Him who died that they might have life through His name.

EXTRACT OF A LETTER FROM THE LATE MR. JAMES DUNCAN, OF GLASGOW, TO MR. JOHN GLAS.

The writer of the following "Extract" was many years an elder of the Scotch Baptist church in Glasgow; and, though long since deceased, has left behind him two sons, who are still connected with that church—one an elder and the other a deacon. In his younger days, he was cotemporary with Messrs. Glas and Sandeman, and connected with them in church fellowship, at a time when there were no Baptists in Scotland. The letter is dated March 4, 1771, at which period he had left the Glasites on a point of discipline. It was addressed to Mr. John Glas, the founder of the sect, and was intended as an explanation of his reasons for withdrawing from their communion. The letter has been in my possession more than five-and-twenty years; but as the parties have long since been removed to another world, and some parts of it are calculated to throw light on the history of past times, and particularly on the characters of Messrs. Glas and Sandeman, I conclude that many of my readers in North Britain will be gratified with what I now lay before them. W. J.

To Mr. John Glas,

Sir!—I beg to lay before you a just view of the principal events which have transpired in the churches of Glasgow and Paisley since their formation. I purpose dwelling chiefly on such things as I apprehend have bulked most in your eye, and led you to intermeddle in the affairs of this church (Glasgow) either personally or by your agents.

I have frequently been told that you characterise the people brought into the profession of the Gospel in this part of the country, as a wise, critical, censorious people, abounding in knowledge, but deficient in charity. This opinion has opened your ear to every disadvantageous report of them. I do not propose to clear this people from sin—they sinned in many ways—but, in all their turnings aside, there was nothing among them but what is frequently to be seen in every other church.

After the erection of this church in 1762, Dr. Carmichael came to officiate among us as an elder, and R. O. accompanied him from Dundee. The latter you wished to have appointed to the elder's office as a colleague to the Doctor, whom you gave to understand that, in carrying your wish into effect, much would depend upon his testimony of him, for the people here were strangers to him. The Doctor, I believe, had not confidence to tell you that he differed from you in judgment as to R. O.'s ability for that office—certain it is that he did so; and when both were come, the Doctor rather retarded than forwarded his ordination. But, as far as I can remember, the Glasgow people showed no more opposition to R. O. than the members which had come from other churches did. Yet, I believe this was the

first thing that brought upon us the charge of being a wise, critical, and censorious people. Here I would have it observed, that the kindness you showed, the letters you wrote, or caused to be written, on that occasion, was the first thing that raised a suspicion that the influence of human authority was likely to appear among us. The people have had no other knowledge of the conduct of the churches than what they derived from the Scriptures or the writings of yourself and Mr. Sandeman. None of these taught us that your voice, word, or command was decisive as to what was to be done in a church. We could not understand why the word of authority was used before the word of instruction. It was thought—if we have a wrong meaning to what is said in Scripture concerning the qualification of an elder, viz. that he must be "apt to teach," it should have been pointed out to us before dealing with us as you did. But as nothing of this kind was attempted, we were a good deal startled at such language as this—"Send back R. O. to them who know his worth, and let him among you who blows best bear the horn."

I believe your letters rather hindered than forwarded what you wished to see accomplished; certain it is that it created a jealousy in the breasts of some, that if such conduct was allowed, it brought us under the authority of other men or other churches, which we could not understand as being consistent with Scripture principles. Besides infusing this spirit of jealousy, it was productive of another and worse evil. When we were nearly of one mind, and it was seen that you wanted a matter to be done, several began to waver,—as you advanced, they advanced to tenacious advocates for the thing,—and the effect was that many, rather than part with the church, allowed the matter to pass, but with no honourable views of those tenacious brethren, whom they rather suspected to be the dupes and creatures of men; and thus brotherly love began to be spoiled and marred amongst us!

After R. O.'s death, Mr. Sandeman had thoughts of coming among us, but was discouraged from doing so by the appearance of things on a nearer survey. You then desired us to call J. D. from Arbroath. At this time J. D. was highly respected, and if we had never known more about him his memory would not have been unsavoury. You know, sir, there are some men who appear extremely well at a distance, but who fall off mightily the nigher you approach them, and this was the case with J. D. Perhaps you will object to this and tell me "It is all false—I was longer and more intimately acquainted with that man than ever you were, and this was not the case with him in my eyes." I admit, sir, that you were long and intimately acquainted, but you never had the opportunity which I and others have had,

who were in church-fellowship with him at a distance from you, of seeing him in his real colours. When he was with you, I believe he would in church matters conform to your mind; your word would be all to him. To understand what you would be at, was sufficient to make him a zealous supporter; and when at a distance from you, if you interfered in the affairs of any church, the same conduct was observed. He took the opportunity of doing whatever he thought would be gratifying to you, and took care also to make you acquainted therewith!

Sometime after, there happened an affair which, however trifling in itself, serves to throw light on some future events, and laid the foundation of a charge of Catholic charity against me. The facts were these: Dr. Carmichael and Archibald M'Lean having left the church, and we being destitute of elders, in one of our meetings, two or three of the members turned all they had to say in the way of exhortation into railing and whetting their teeth against those men. Such was the light in which I viewed what was said, and in this light nothing could be more disgusting to me. I therefore rose and spoke to this effect: "Brethren, the end of our meeting together is to stir up one another to love and good works. But what we are now about does not seem to me to be directed by this spirit; we rather appear to be indulging a party spirit in railing against those who have lately departed from us. As they are now no longer of us, we have no business with them—our business is to take heed to ourselves." This kindled a flame, and the cry of "Catholic charity!" was instantly raised, but with a bad grace. I now saw, and have often since seen that it was too common, whenever a person was separated from us, to speak against him at no allowance; yea, even making things which they once thought praiseworthy (while connected with us) to be now to their reproach. So weak is human nature, that we were glad of every story that could serve our purpose of exhibiting them as persons of the blackest character; and so darkened were our eyes as to the spirit suitable to Christians, that he was generally considered the best member who indulged himself most in this way. I am persuaded that such a spirit cannot have escaped your own observation.

When Robert Sandeman and James Cargill were passing through Glasgow on their way to America, an affair of discipline took place in the church, which bulked much in your eye. [The particulars are no way interesting to my readers, and I omit them.—W. J.] You, sir, by lending your aid, spoiled the peace and comfort of the church. I would ask, what authority have you for meddling in the affairs of a distant church of which you cannot be a judge? Sure I am, that should any man presume to act the same part towards the church of which you

are a member, you would spurn at him with the most contemptuous disdain. Our fast days all issued in strife and debate.

Thus matters stood when you came to the erection of the church at Paisley, and A—'s ordination. Peter Ford was first called upon, and he objected to his qualifications, but in doing this he spake nothing contrary to the sentiments of the whole body. You grew angry and turned upon him, because he was an old member and ought to know better; and this at length was the cause of his separation, though contrary to the sentiments of the brethren! but it must be done, or you would part communion with the Paisley church. Bad deeds to be done in a church require a policy which is condemned in the Scriptures. The ordination took place, at the impulse of the moment —you gained your point, but it produced many bitter reflections. When I spoke my mind in reference to these and other transactions, I was answered, "You are destroying the communion of churches—*you are undervaluing Mr. Glas.*" Now what could be said or done in this case? I would establish the communion of churches, and I esteem Mr. Glas. But neither Mr. Glas nor the churches, if they love the truth, will esteem us while transgressing Christ's words, by calling any man "MASTER." We attempted several times to speak and judge of matters as they really appeared to us on the spot, but were foiled in these attempts by your seeing them in another light. This was a situation truly deplorable, but for which there was no remedy, if we would continue in the fellowship of the churches, unless your mind altered, and of this there was little probability, as J. D. was assiduous in telling you of the self-sufficient, stubborn people he had to manage, seeking your favour at the expense of our peace. In this plain dealing, my object is to serve you and the churches. I do it that you may see to what a situation you have brought this and other churches; for, however much we have suffered, I well know that other churches are in the same predicament.

My uneasiness on these accounts drew upon me the charge of being a man that was not acquainted with discipline, or of not loving it. To obtain the character of *a good disciplinarian*, I plainly saw that one must dash through all that came in the way, and sanction everything that was brought forward by the leaders. Though I have long known that I did not stand high in your estimation, I never could seek your countenance by saying "amen" to everything you uttered of men and things, or courting your favour by soothing and flattery, or complimentary expressions. I have for a long time thought, that if I was of any service to the church in Glasgow, it was by plain-dealing,

without courting or allowing myself to be courted to a deceitful, hypocritical measure. I have already adverted to the notable exploit you performed at Paisley in ordaining a dumb elder and a daft deacon,—both of them forced upon the people by your * * * * * * conduct, contrary to the real minds and inclinations of the members, as was fully manifest by the former afterwards laying down the office as one forced upon the church against their consciences.

An elder acquires great credit with you as *eminent for discipline* when he cheerfully undertakes to execute even your mistakes! If he manages two or three of these with art and address, he is considered not only as fit for guiding the church to which he belongs, but he becomes a very fit person for managing dubious cases in distant churches: he is frequently employed about such matters; and by this he gains the character of a good ruler or disciplinarian. Again, a private member is said to understand and love the discipline when he supports the elders in all cases, bad as well as good; and as the fame and character of members depend so much on this course, is it any wonder that we sometimes see men prostituting their consciences to attain weight and influence in the church? Yea, some have climbed to the elder's office by this course.

I have sometimes thought that Robert Sandeman is not, nor does he want to be, this good disciplinarian; neither does he relish that pushing-forward-way of carrying all before him on conjecture, without sifting a case to the bottom and ascertaining whether his own suspicions or the suspicions of others be well or ill founded; or, when necessity calls for it, instructing before he proceeds to extremities. I am really of opinion that the usual manner of carrying such things, instead of being the discipline of the Lord's house, is more like biting and devouring one another, and that its tendency is to consume one another. I have observed that the most active in this kind of discipline are the least conscientious, and those that are most formal in their profession, and that it destroys the true discipline of the House of God. It arms the man who is ready to enlist in any cause with weapons of destruction often against the guiltless; and frivolous matters are magnified into things of great account. I am led to think Mr. Sandeman is not *this* good disciplinarian, nor does he like it, if I may judge from his conduct in the case of R. O., and from various things I have heard of him. Nevertheless, he deserves the name of loving the Lord's discipline. Touch the faith, and you touch the apple of his eye. Let a man discover ignorance of, or enmity towards, the truth, and his soul rises with righteous indignation. Manifest an unwillingness to bear *the* cross, and with great willingness he will quit with such a

one, sending him back again to the world as his God! Show ungodliness and worldly lusts, and, without repentance, he will have no connection with you. Deceit, hypocrisy, and similar evil works are subjects of hard and severe discipline with him. In short, give him a discipline which he can see through, and he will hold the grip till satisfaction be given.

While connected with Mr. Sandeman in church fellowship, I have often freely acknowledged that if I ever knew a man by whom I was in danger of saying with the Corinthians, "I am of such a one," Robert Sandeman was that man. Yet I can, with a good conscience, say, it was not because he was a fine writer or preacher; but my regard for him sprung from the fervent unaffected regard he daily witnessed to the Gospel, and his peculiar method of leading and guiding a church, displaying nothing of the master, but exemplifying the brother in Christ, destitute of all those little politics which are essentially necessary to form the character of what is falsely termed "a good disciplinarian."

His last discourse in Glasgow, when on his way to America, has been much upon my mind, and much in my thoughts, since he parted with the church. His text was Luke xvii. 20—25. Keeping his eye fixed on the metaphor of lightning, and speaking of the divine sovereignty in the appearances of the Gospel, he said, "Like lightning it visits one region, makes a short stay, and then visits another." I considered him as here having in his eye the Gospel taking root in America; and at the same time cautioning us in the most solemn manner, lest we should provoke the Lord to remove our candlestick from its place. He was led to speak pretty fully on the Gospel doctrine, the nature of Christ's kingdom, and of Gospel churches. Then addressing himself to the auditory, he spoke to this purpose: "Are any dozen or half-dozen of you convinced of the truth of these things, and yet dissatisfied with our conduct, as churches of Christ? Unite among yourselves. The smallness of your number need not discourage you. The Scripture leaves you at no loss how to proceed. You have full power to choose your own bishops and deacons—to observe what Christ has commanded; and you have all heaven on your side, and all the authority you can desire to go about every ordinance of the Gospel."

At the time this was spoken, I considered it a stretch beyond our ordinary notions of things; and since then my thoughts have been employed on what he delivered, in a way you can easily conceive. * * * * * * *

I am, &c. &c.,

JAMES DUNCAN.

SLAVERY IN AMERICA.

The following article is extracted from a weekly newspaper lately established at Birmingham, Warwickshire, under the title of the 'REFORMER;' the Editor of which, if we are not misinformed, is R. M. BEVERLEY, Esq., renowned for his 'Letter to the Archbishop of York,' and other spirited pamphlets. As the 'Millennial Harbinger' finds its way to the United States, we are desirous that the American Baptists should receive the benefit of his *gentle* remonstrance!—

SLAVERY IN AMERICA.

In our last publication we gave a continuation of Mr. George Thompson's 'Journal,' detailing the progress of his exertions for the cause of Abolition in America. There was one sentence in that journal deserving particular attention:—"Mr. Garrison made some remarks on the letter recently sent by the Baptists in and near London, as a reply to one addressed by the latter association to this country on the subject of slavery. The document put forth by the American Baptists is a weak and wicked production: it is everything the slaveholder could desire. It apologizes for his sin, pleads for the continuance of the abomination, and seeks to throw the guilt of the system upon those who lived a century ago." This commentary on the letter of the American Baptists, though expressed in strong language, is but a gentle criticism on the atrocity of the subject. A letter in the last 'Patriot' (the 4th of a very valuable series) signed "S. Blackwell, New York, March 31, 1835," enters into a minute examination of this letter of the American Baptists, and ably exposes all its lies, dissimulation, and tricks. To one point especially we must refer our readers.—Thus speak these Transatlantic perverters of truth:—"We have the best evidence that our slave-holding brethren are Christians, sincere followers of the Lord. *In every other part of their conduct* they adorn the doctrine of our God and Saviour. We cannot, therefore, feel it right to use language, or adopt measures, which might tend to break the ties which bind them to us in our general convention, and in numerous other benevolent societies." Having thus preached the Gospel, they very deliberately declare that "their southern brethren are generally, both Ministers and people, slaveholders." What an awful delusion, some people would say, is here exhibited! but we will not allow it such a gentle designation; it is deliberate malignity and studied wickedness, painted with a thick varnish of Jesuitical hypocrisy. Ministers and people, deacons and churchmen "generally slave-holders," and yet, nevertheless, "sincere followers of the Lord, and adorning the doctrine of their God and Saviour!!!" In this way we might say, "certain dear brethren in Cornwall, though smugglers and wreckers, *in every other part of their conduct* adorn the doctrine of their God and Saviour;" or, "certain holy men, who practise *burking for the Anatomical-schools*, are sincere followers of the Lord."—And

s way did a horrid fishwoman of Billingsgate exclaim triumph-
with her arms a-kimbo, "bating I'm a thief, I defy any one to
lack's the white of my eye."

ily the Baptist Churches of America must be a very pandæmo-
a collection of worshipping demons of the worst sort, who
r believe nor tremble, and who can be of no further use in this
of wickedness than to be set up as examples of the extreme de-
y and hardness of heart to which man can be reduced, when, un-
ie cloak of religion he justifies himself in sin, and attempts to
both God and Belial. Can imagination conjure up anything
horrid from the dreadful deeps of Hell than a Minister of the
l preaching on the Lord's-day "Jesus Christ and him crucified,"
he next day selling "a dear brother or sister in Christ" as a
' It is a fact undisputed, that these American reprobates sell the
ers of their churches, and deliver into slavery for so many dollars
embers of the body of Christ; and yet they dare to call them-
"followers of the Lord!" We have heard of a New-Zealand
al eating his enemies; we have heard of a Spanish Inquisitor
ng he did God a service by hunting out for destruction the fol-
of the Lamb; we have heard of a fanatical Mahometan con-
g conquered tribes by fire and sword; but this medley of cruelty
nt, of cupidity and piety, of love and treachery, of holiness and
y, of meekness and violence, of charity and pitiless selfishness,
en reserved for that epitome of all abominations, a slave-selling
can Religionist, "a sincere follower of the Lord," "who adorns
ctrine of his God and Saviour," by filling his purse with devout
, the price of his fellow-creatures' bondage and woe. The
lave-master, Pharoah, received the reward of his "sincerity" in a
n which ought to make these slave-holding Churches of America
e

letter of S. Blackwell points out that, though the Baptists are
st numerous sect in the Union, and most deep in the guilt of
, yet other sects also are the abetters of this monstrous crime,
pecially the Episcopalians. One of their clergy at the great
g of the Colonization (Elliot Cresson's) Society at New York,
ed that the usual shocking descriptions of slavery were "*the
of philanthropy;*" for which splendid discovery the Reverend
man has been elected Bishop on the first vacancy, and is now
an of a slave-holding Diocese.

---

ie crying aggravation of slavery in the United States arises
ie *internal traffic*. It is in the south, as you know, that cotton,
nd sugar are raised, and it is in this service that slave-labour is
to be indispensible. Slaves are, therefore, accumulating in
arts, and a much higher price is given for them there than else-

This, of course, is a great temptation to the cupidity of
and the vilest means are eventually adopted to satisfy it.
are as regularly bred, in some States, as cattle for the southern
. Besides this, the men who pursue this nefarious traffic have
d wealth, and use it extensively to acquire more. They have

secret agents spread over the States where the slave is less gainful, to avail themselves of all opportunities of accomplishing their ends. They seek to trepan the free coloured man; and, by throwing the proof of his freedom upon him, find him off his guard, and often succeed against him. They especially seek to buy up, as for local and domestic use, all the slaves that are at different places to be disposed of; and, when the unhappy beings are once in their power, they disappear in the night, and are lost to their birth-place and connexions for ever. Most of the sales and the kidnapping that arise have reference to the southern market, and are too commonly conducted on false and foul pretences. It is supposed that not less than ten thousand slaves are by these means procured for the demands of the south.

"From the mysteriousness of these disappearances, from the impossibility of hearing any more of the parties so abstracted from society, and from the known severity of the heat and labour in the south, this domestic slave-trade is the terror of the African, and it makes slavery, which would otherwise wear a milder aspect, twice cursed.

"A case in illustration occurred in a certain town of Virginia that I visited, which had created a sensation of pity and indignation through the whole western portion of that state. A gentleman sold a female slave. The party professing to buy not being prepared to make the necessary payment, the slave was to be re-sold. A concealed agent of the trade bought her and her two children, as for his own service, where her husband, also a slave in the town, might visit her and them. Both the husband and wife suspected that she would be privately sent away. The husband, in their common agony, offered to be sold, that he might go with her. This was declined. He resolved on the last effort, of assisting her to escape. That he might lay suspicion asleep, he went to take leave of her and his children, and appeared to resign himself to the event. This movement had its desired effect; suspicion was withdrawn both from him and his wife; and he succeeded in emancipating them. Still, what was to be done with his treasure now he had obtained it? Flight was impossible; and nothing remained but concealment. And concealment seemed hopeless; for no place would be left unsearched, and punishment would fall on the party who should give them shelter. However, they were missing; and they were sought for diligently, but not found. Some months afterwards it was casually observed, that the floor under a slave's bed (the sister of the man) looked dirty and greasy. A board was taken up; and there lay the mother and her children on the clay, and in an excavation of three feet by five! It is averred that they had been there in a cold and enclosed space, hardly large enough for their coffin (buried alive there), for SIX MONTHS!

"This is not all. The agent was *only provoked* by this circumstance! He demanded the woman; and though every one was clamorous to redeem her, and to retain her to her husband, he would not sell! She was taken to his slave-pen, and has disappeared! The man—most miserable man!—still exists in the town."—*Extracted from Drs. Reed and Matheson's Narrative of their Visit to the American Churches.*

MILLENNIAL HARBINGER,

&c.

No. VII. SEPTEMBER 1, 1835. VOL. I.

THE FATHERS, THE MODERNS, THE POPULAR PREACHERS, AND THE HERETICS.

[*From the Christian Baptist, Vol. VI.*]

"Our Fathers, where are they? and the Prophets, do they live for ever?"

At one time we speak of our remote ancestors as if they had been mere children in understanding in comparison of ourselves and our contemporaries; at another, we represent their views and their authority as paramount to all our compeers. If their views were congenial with our own, then they were the wisest and the best of men; but if we differ far from them, then, as duteous sons, we only wish they had been more wise and less superstitious. Thus their authority rises or sinks in our estimation as they happen to coincide with our sentiments, or differ from us in their views. In all our comparisons we are wont to make ourselves the standard of perfection. If we at all admit that we are imperfect, we are sure to make our "*failings lean to virtue's side;*" and, when compared with the faults we see in others, our frailties are to be attributed to circumstances beyond our control, and so completely eclipsed by the splendour of our virtues, as rather to represent the dark spots in the sun, or the shade in the picture, as necessary to the brilliancy of the whole.

But if we were to use that reason of which we boast, a little more, and submit less to the suggestions of self-love and self-admiration, we should not only think more humbly of ourselves, but we should do more justice to the merits of others. In that case neither the names nor authority

of our ancestors would be pleaded as a justification of our sentiments or practices, nor would their weaknesses be urged in extenuation of our own. They were men constitutionally like ourselves, and only circumstantially different. Whether they were wiser or better than ourselves or our coevals depends not upon any constitutional superiority, but rather upon the superiority of their or our circumstances. Their opportunities may have been better or worse than ours, and all the difference of a moral or intellectual nature between them and us must be resolved into their or our superior attention and devotion to truth and goodness.

Many Doctors of the Church of Rome would have made first-rate Puritans, and many morose Dissenters would have made hierarchical tyrants, in other times and other countries. Many, in this age, whose illiberality and religious wrath are fully vented in bold invectives and ungenerous detractions, would, had they lived a few centuries ago, have found no gratification to their religious vengeance but in the racks and tortures of inquisitorial cruelty.

They who are now sated with burning men's writings would then have consumed their persons. Those, too, who, in this century, are pleased to prove their faith and practice by an appeal to the Fathers, would, in the days of Luther, have maintained the infallibility of the Pope and the sovereign arbitrements of clerical councils. And they who would now bind men's conciences to a covenant and creed framed by the Fathers of modern traditions, would have argued, in the days of John Huss and Jerome of Prague, that the Bible was not to be read by the ignorant laity.

While, in this age of invention, the winds and the waves, the rivers and the deserts, the mountains and the vallies, are made to yield to scientific and mechanical skill,—while the human mind is bursting through the shackles and restraints of a false philosophy, and developing the marvellous extent of its powers,—it is not to be supposed strange and unaccountable that the moral and religious systems of antiquity should be submitted to the scrutiny of enlightened intellects, and that men of reflection and independence should dare to explore the creed and the rubrics of ages of less light

and more superstition. Truth has nothing to fear from investigation. It dreads not the light of science, nor shuns the scrutiny of the most prying inquiry. The one, conscious of spotless innocence and uncontaminated purity, challenges the fullest, the ablest, and the boldest examination. On the other hand, Error, as if aware of its flimsy pretensions and of the thin veil which conceals its deformity, flees from the torch of reason, and dares not approach the tribunal of impartial inquiry. She hides herself in the fastnesses of remote antiquity, and garrisons herself in the fortifications erected by those she honours with the title of "*the Fathers*." When she dares to visit the temples of human resort, she attires herself in the attractions of popular applause, and piques herself upon the number, influence, and respectability of her admirers. But, with all her blandishments, she is an impudent impostor, and is doomed to destruction with all her worshippers. But Truth, immortal Truth! the first-born of Heaven! by the indisputable rights of primogeniture, shall inherit all things, and leave her antagonist, Error, to languish for ever in the everlasting shame and contempt of perfect and universal exposure.

To Truth, eternal and immortal, the wise and good will pay all homage and respect. Upon no altar will they offer her as a victim! but at her shrine will sacrifice everything. *What, then, is Truth?* Momentous question! She is *Reality* herself. 'Tis not merely the exact correspondence of words with ideas. This is but *verbal* Truth. 'Tis not the mere agreement of the terms of any proposition with logical arrangement. This is *logical* Truth. But it is the correspondence, *the exact agreement of our ideas with things as they are.* So that the representations of Truth are the exact pictures of all the realities about which we are conversant, or in which we are interested. She leads to happiness all who obey her; but those that disdain her precepts destroy themselves for ever.

But "*the Fathers*" are often urged as decisive evidence, superseding the necessity of farther inquiry. All sects have their *Fathers*, to whom they are wont to appeal. There are Fathers Irenæus, Origen, Ambrose, Austin, Tertullian, Athanasius, of high repute amongst the more ancient sects. There are Fathers Calvin, Luther, Zuinglius, &c. among the

moderns. There are Fathers Wesley, Fletcher, Asbury, and Coke, amongst the more recent. There are, also, Fathers Gill, Fuller, and Booth, amongst those who say they have no father on earth. Yea, even amongst these are already enrolled some whose graves are not green, and whose errors are not yet forgotten. Thus, one of our *Stars* of the first magnitude, if we are to enumerate the square inches of its surface, has recently quoted, in support of the popular schemes of ostentatious benevolence, Fathers Baldwin, Furman, and other Doctors, concerning whose standing in the unseen world we have as yet heard nothing. How long it may be before Drs. Holcomb, Rogers, and Allison are enrolled amongst the Fathers, we cannot guess; but, from the spirit of some of our father-making writers, already exhibited, it can be but a few days. But, methinks, those reputed wise and pious, who are yet with us, should here be admonished to take good heed to what schemes they lend their names and the weight of their influence. In this way they may see that good or evil of wide and long extent must result to posterity from the application of their reputation, however well or ill earned it may be, to those schemes which almost every month gives birth to. The good or ill that men do generally long survives them. The defects and weaknesses of great men are more frequently appealed to, in justification of errors and mistakes, than their more wise and excellent actions. And such is the relaxing influence of the bad examples of men reputed great and good, that their admirers are much more wont to transcend their defects than their virtues. They are content with falling a little short of their excellencies; and, without much compunction, can go a little beyond their infirmities. One good example is worth a thousand lectures, but a bad one defeats the objects of many admonitions.

"*Our Fathers, where are they?*" Some of those looked up to as Fathers in Israel were doubtless ignorant and evil men. And who in remote ages and countries can tell which of those men were real saints, and now in the presence of God? And, before their names can sanction anything, it ought to be ascertained whether God has approved of their views and behaviour, and whether they have been rewarded *with* a place at His right hand: for would it not appear

worse than ridiculous for us to quote as authority, for any religious tenet or practice, men whose names are not found enrolled in the records of Heaven, but are now the associates of those who are reserved in chains of darkness unto the judgment of the great day? The mere suspicion that such *may be* the unhappy fate of some canonized saints, forbids any appeal to the Fathers as decisive of any question affecting the faith or practice of Christians.

A few men in the United States, not more perhaps than half a dozen Doctors of Divinity, have done more within forty years to divest the Baptists of their ancient simplicity and love for the Bible, than all the Doctors of modern Divinity among them will restore in one century. Scarcely a relic of the ancient simplicity of the Waldenses, Albigenses, and those persecuted Christians, from whom the Baptists in these United States are proud to reckon their descent, or to identify with themselves as fellow-professors of the same gospel and order of worship, now remains. These modern good, and wise, and *leading* men, being intoxicated with titles and worldly respectability, have co-operated to become imitators of their more respectable neighbours, the Presbyterians and Episcopalians. They have formed a young St. Giles for every old St. Giles amongst the Pædobaptists, and have actually got the whole machinery of the popular establishments in full employment to build up great meeting-houses, parsonages, and colleges; to have a learned priesthood, tithes, and offerings, conventions, missionaries, tracts, and education societies, with all the "*benevolent schemes*" of the day. And those who will not say *Amen* to the whole paraphernalia are heretics, unregenerated sinners, like myself. Their more fortunate and respectable neighbours are pleased to see them follow in the *rear*, for they want to see them of the same spirit with themselves, knowing full well that they can always *keep them in the rear!* Yes, they have the *money* and the *learning* on their side, and *this train* of things going on for two centuries. When they wish to make a new levy for a new theological school, they can enforce their claims with a new argument. Yes, they say, "See, brethren, all Christendom is awaking from its slumbers to the importance of marshalling an army of effective clergymen. Even the Baptists are now con-

vinced of their supineness and errors in former times in relation to their teachers, and now they are making great efforts to educate and support their clergy as they ought always to have done. Let us, then, advance in the tenor of our way, stimulated, as we ought to be, by the exertions of those who have felt the force of our example, and feel it to be their duty to go and do likewise." So pleads a Pædobaptist; and what Baptist of the Old School would not blush in his presence? For my part, I feel no anxiety for the result. The children of the flesh will manifest themselves, and it is right that they that are of the world should speak of, and like, the world. But those who believe the good confession which the King of Martyrs made to Pontius Pilate, will delight to know and to teach that "Christ's kingdom is not of this world." And they do know that no carnal crowd of worshippers will be owned by him as a church of his. But some there are who would rather commune with orthodox Presbyterians and Episcopalians in building colleges, making clergymen, issuing tracts, raising funds for theological schools, and in the Lord's supper also, than with such heretics as those who contend for carrying out the above good confession into practice. A. C.

THE PAST, THE PRESENT, AND THE FUTURE.

To the Readers of the Christian Baptist.

My Patrons and Friends,—It is full time that I should address you on the *past*, the *present*, and the *future*, as respects you, myself, and posterity.

With the exception of comparatively a few witnesses in the mountains and vallies of Europe, all Christendom slept for *one thousand years*. Kings and priests made a golden goblet—filled it with medicated wine, of the most inebriating qualities—handed it to each other—and when they had freely indulged themselves, they handed it to their subjects, who all became intoxicated, and, like drunken sots, fell fast asleep! Luther arose and washed himself; and, like the angel that liberated Peter, he smote his brethren on the side until a number of them awoke. He led them out into the city, and left them in one of its streets. They were not as sagacious as Peter; for, instead of marching

out, they took up a permanent abode in the great city, in whose prisons they had so long lain. This reformation was too soon completed; and now for *three centuries* their descendants have done little else in the religious way than quarrel about it. We were born in the suburbs of the great city, and lived in its smoke during our non-age. But we have been awaked, and wish to awake our contemporaries.

For this purpose we blew the trumpet a few years ago. We feared and hoped. More were then awake, and many more have since awaked, than we dared at that time to have hoped. Thousands are now examining and searching into the foundations of all the present religious establishments. We have fared much better than we ever did anticipate. I expected to be honoured with the appellation of *heretic, schismatic, Arian*, or some such title, from those who have the power of conferring *honorary* degrees. I can say that I set out with a *single* eye, and I have found the promised blessing. But more than I expected: for I have found able coadjutors, powerful friends, and a candid hearing. I have, as all who have read this work with candour will testify, given both sides. My ablest opponents have been permitted to speak all that they had to say in our pages. I have kept nothing back. We have allowed and invited them to occupy our pages. The result has been that they have, to a man, declined the contest, and confirmed us more and more in the invincibility of truth. I knew their strength before they engaged in the conflict. They did not know mine. I do not speak of physical, or intellectual, or literary strength. In these respects many of them may be, and some of them, I know, are, my superiors. But I have studied the whole Bible, both Testaments, in a way which, I think, none of them have done. I studied their systems too. And I know there are two ways of studying the Oracles: one with, and one without, spectacles. There is a studying of them with no other design than to know, believe, teach, and practise them.

The present is a momentous crisis. All sects are shaking. The religious world is convulsed. Atheism has opened her batteries and unsheathed her sword. Scepticism is big with hopes. Catholic and Protestant Popery are plodding

and plotting for the supremacy. The little and the great Popes are on tiptoe. Saints are praying for the millennium; myriads are labouring for its introduction. The Bible and the Creeds are at war. There is no truce. Such is the present, and such has been the past.—*From the Christian Baptist, Vol. VI., p.* 212.

ANCIENT GOSPEL.—A NARRATIVE OF FACTS.*

My father was a Scotch Presbyterian, and my mother was a regular Baptist—I was religiously brought up, and, being taught the system of doctrine laid down in the confession of faith, I became a speculative Calvinist. My mother's views of baptism appeared the most scriptural, and although I always helped my father, when he and mother, of a winter evening, had their good-natured fire-side debates, yet still I gradually leaned more and more to my mother's side in my real sentiments. I finally became as firmly convinced of baptism as of Calvinism, and was a speculative calvinistic baptist of the supralapsarian school. But as yet I had no real devotion, nor practical views of the Gospel. I went to meeting, sat as a judge upon every preacher who came amongst us, and when sermon was over, I had a little crowd around me listening to my criticism and censures. I was very severe, and valued myself no little upon my quick discernment in all the doctrines of the day. So acute was my religious scent, that I could almost tell a man's whole system before he had spoken half a dozen of sentences. During these days of my vain and foolish behaviour, a very practical calvinistic preacher came to our congregation, and so engagingly addressed us on justification by faith in the imputed righteousness of Christ, that I saw a fitness and beauty in this scheme which wonderfully charmed me. I became quite religious, prayed twice each day in secret, and attended meeting with views and designs quite different from those which formerly ac-

* Should the reader of this 'Narrative' be disposed to indulge in conjecture as to who this said "Biblicus" is, and should he fix upon Alexander Campbell of Bethany, Brooke County, Virginia, he will probably be not very wide of the mark! He need not "guess again."
W. J.

tuated me. I had heard much upon faith, and was very precise in my definitions and disquisitions upon true and saving faith. I at length fancied I had obtained it, and had serious thoughts of joining the church. Baptism came up to my consideration again, and I concluded I ought to be baptized, for I perceived it to be a very plain duty, and a very commendable way of making a profession. I had fixed the day for making my profession, and had given in my experience to a baptist church. I was approved by the whole congrégation, but the intended administrator taking sick, it was put off for another month. In the meantime a Mr. J. S. came round, who was accused of not being very orthodox, for he preached a gospel which some of his friends called the ancient gospel, and his enemies the water gospel. I went to hear him without any other object than to gratify my curiosity, and to be able to oppose this new heresy. But, to my utter astonishment, in one hour and twenty minutes I was completely and entirely converted to this *ancient gospel*, or, as some of the wits, who cared for no gospel, called it the *water gospel*. My whole views of God's character, philanthropy, and scheme of salvation were as radically changed as if I had heard nothing worthy of the name of gospel ever before. And, strange as it may appear, I was immersed for the remission of my sins before I left the ground. I now saw, for the first time in my life, that sinners were called to act upon the *Divine testimony alone*—that they were not to wait for any change for the better to be discovered in themselves, nor any secret drawings, remarkable or sensible impressions before they obeyed the commandment "to be baptized for the remission of sins." This command I saw to be binding upon all who feel any interest in the question, "what shall I do to obtain pardon and peace with God?" The blood of Jesus I well knew was the only sacrifice for sin, and was the only thing in the universe which could take away sin from the conscience and present us without fault to God: but now I found that by this gracious institution we came to the blood of Jesus in God's own appointed way, and thus washed our robes and made them *white*, not *red*, in the blood of the Lamb. But my mind, as the needle touched with the load-

stone, always terminated upon the divine testimony and veracity, and the command, "to-day if you will obey his voice, harden not your hearts," compelled me to take God upon his word. I went to the river edge, believing the promise of God, and that he could do this thing, even wash away my sins in the very act of immersion. Down into the water I went, and was immersed *into* the name of the Lord Jesus for the remission of my sins—and you may rest assured, for it is a fact, that I felt myself as fully relieved from the burthen of my former transgressions, as ever did a man to whom the Lord said, thy sins are forgiven thee: go and sin no more. I had read about peace and joy before. I had thought I once understood these terms, and felt something worthy of the name; but I can assure you that all I ever knew of the import of these words before, was as unlike to my present feelings, as a marble statue is to a living man. Most assuredly, said I, and felt I, God is as good as his word, and I have found his promise *yes and amen* in Christ Jesus my Lord. But in all probability I should not have derived so much happiness from being buried with Christ by immersion into his name, had I not previously understood from the many declarations found in sacred testimonies that God's philanthropy embraced all those who were pleased to come to him in the appointed way, and had I not also been assured of two things, first, that the scriptures mean just what they say, and, secondly, that they say, *Be immersed for the remission of your sins.* I went down to the very water just for this very purpose, in the honesty and sincerity of my heart, believing it would be as God said, and according to my faith so has it been to me. And one thing more I will tell you, that "whereas I was blind now I see." With regard to the Holy Spirit which is also promised, I will tell you what I have since that time experienced — and you will please inform me whether you think I have received that promise. While I thought about religion before, and determined to act some day, I felt a considerable attachment to the distinctions found in society, growing out of wealth and popularity. I was strongly disposed to have as good a share of these as I could honestly obtain. I felt, moreover, a good deal of

that sort of spirit which presumes upon the electing love of God, and so soon as I began to think I was a Christian, I saw in my secret devotions, as well as in my public exercises, a good degree of likeness to him who said, "I thank thee, O Lord! that I am not like other men—I fast and pray," &c. But now I am content with my lot, thank the Lord for what I have, and pray to him that I may be a good steward of what he has committed to me already: I feel the earth is the Lord's and the fulness thereof; and, therefore, I hold everything as a *tenant at will* does of his landlord. I find it is more blessed to *give* than to *receive*—I know none of those little sectarian feelings which I once felt. I rejoice in the Lord, and in his people, and feel that everything that affects his honour and glory affects mine. I feel the same sort of interest in my Saviour's kingdom I used to feel in my father's character and estate; whatever added to either I thought added to my fortune and fame; and now I feel that whatever advances the interest and reputation of the kingdom of my sovereign adds to my individual gain and honour. I feel myself his, and him mine: and I would rather be the meanest soldier in his army, than the greatest potentate on earth. I do rejoice exceedingly in him all the day and when I walk in the fields, or sit by the fire, my heart wanders after him; when travelling along the way, I sometimes speak out to him as if I were conversing with him: and the very idea that the eyes of the King of kings are upon me, makes me bold in danger, and active in all the obedience of faith. I sometimes retire from the best company, to talk a few minutes to my Lord, and nothing is sweeter to my taste than is an interview with him who pardons my sins, takes me into his family, and promises to take me home to his own glorious abode by and by. I think no more about tenets or doctrines, but upon the love of God, the death of Jesus, his resurrection from the dead, his coming to judge the world, and the resurrection of the just. This is the spirit I have received and enjoyed since I put on the Lord. Now tell me, is this the Holy Spirit promised? BIBLICUS.

THE CLERGY.—No. II.*

[*From the Christian Baptist, Vol. I.*]

As the clergy have occupied a most conspicuous place in the Egyptian, Chaldean, Persian, Grecian, Roman, and Anti-Christian empires, common courtesy requires that we should pay them more than common attention. Our present number shall be devoted to their training and consecration.

A lad, sometimes of twelve or fourteen years, is, by his parents, destined for "*holy orders.*" To the grammar-school he hies away. In the course of two or three years he is initiated into the Latin tongue. The fables of Æsop, the *Viri Romæ*, the wars of Cæsar, the metamorphoses of Ovid, the conspiracy of Cataline, the wars of Jugurtha, the pastoral songs of Virgil, with his Georgics and Æneid; the amorous and bacchanalian odes of Horace, his satires and epistles; the sapient invectives of Juvenal and Perseus; the amours, the debaucheries, the lecherous intrigues, the murders, and suicides of real and fictitious heroes and heroines; the character and achievements of Jupiter, Juno, Bacchus, and Venus, well relished and well understood, prepare him for introduction to the Grecian tongue. Now subjects of a similar character, written in a different alphabet, but written by men of the same religion and morals, command his attention for a year or two longer. He now enters college, perfects his knowledge in the *pantheon*, admires the beauties of Anacreon, is charmed with the sublimity of Homer, reveres the mythology of Hesoid, and scans with rapture the flights of Pindar. From the inspiration of the Muses, from the summit of Parnassus, he descends to the frigid contemplation of triangles, squares, and curves. For this he acquires a taste also. The demonstrations of Euclid, the algebraic process, and Newton's Principia, captivate his powers of ratiocination. The logic of Aristotle, the rhetoric of Longinus and Quintilian, the ethics of Plato, and the metaphysics of the Gnostics, elevate him to very high conceptions of himself. So far the candidates for

* For No. I, see pp. 111—120.

law, physic, and divinity accompany each other. Each of these, having got his diploma of *Bachelor* of all these *Arts*, shakes hands with his class-mates, and enters into a department of preparation consentaneous to his future destiny. One puts himself under a Doctor of Law, another under a Doctor of Physic, and the pupil with whom we set out puts himself under a Doctor of Divinity. His former class-mates, with whom he was once so jovial, retain their former jocularity or sobriety—there is no alteration on their visage. But my young priest gradually assumes a sanctimonious air, a holy gloom overspreads his face, and a pious sedateness reigns from his eyebrows to his chin. His very tone of voice participates in the deep devotion of his soul. His words flow on with a solemn slowness, and every period ends with a heavenly cadence. There is a kind of angelic demeanor in his gait, and a seraphic sweetness in all his movements. With his Sunday coat, on a Sabbath morn, he puts on a mantle of deeper sanctity, and imperceptibly learns the *three* grand tones —the Sabbath tone, the pulpit tone, and the praying tone—these are the devout, the more devout, and the most devout.

Meantime he reads volumes of scholastic divinity, and obtains, from sermon books and skeletons of sermons, models for future practice. Bodies of divinity, adapted to the sect to whom he looks for maintenance, are closely studied; and the Bible is sometimes referred to as a book of proofs for the numerous articles of his creed. A partial acquaintance with church history is formed, and a minute attention is paid to the rules and manner of proceeding in ecclesiastical courts. Now he can descant upon "*natural*" and "*revealed*" religion; now the mysteries of scholastic Divinity, viz. "eternal generation," "filiation," "the origin of moral evil," "the eternal compact," "the freedom of the human will," "eternal unconditional election and reprobation," "the generality or speciality of the atonement," &c., are, to him, as common-place topics. After being a year or two at the feet of this Gamaliel, he appears before the presbytery or some other ecclesiastic tribunal; he delivers a sermon on which he has spent two or three months, first in collecting or inventing documents, then in writing, and

lastly in memorizing the whole. When he has it well committed, the only thing preparatory, yet remaining, is to fix upon the proper attitudes of body, tones and gestures suited to the occasion; and, above all, he endeavours to conceal all art, that it may appear to flow from unfeigned sincerity. The sermon is pronounced and approbated with a small exception or two. On the whole, it was a finished piece of mechanism. He lifts his indentures, and, after another specimen or two, receives a license, which places him on a footing with those of other trades called journeymen. Indeed he is for a time hired by the day, and sent hither or thither at the will of his superiors. This, however, contributes to his ease, inasmuch as it saves him the toil of preparing new sermons, the same discourses being always *new* to a strange congregation.

Such is the common training of a clergyman. It may not be so extensive, or it may be more extensive: he may commence his studies at an earlier or later period; he may be sent by his parents or by others, or he may go of his own accord; he may be a beneficiary, or he may be able to pay his way. These circumstantial differences may and do exist, yet the training of a clergyman is *specifically* the same in all *cases*.

To this course, which is, with some very small differences, the course pursued by Romanists, Episcopalians, Presbyterians of every grade, Congregationalists, and, perhaps, by some others, it has been objected that there is not much *grace* nor much *dependence* upon grace in this plan. This is, perhaps, a futile objection; for what need is there of grace, or what cause for dependence upon the grace of God, in a person so well qualified by *art* for this reverend office? A clergyman, thus qualified, can deliver a very popular and orthodox sermon without any grace—as easily too as a lawyer can plead the cause of his client without grace. If a lawyer can be so much interested in the cause of his client as to be *warmly* eloquent; if his soul can be so moved by sympathy, as it often is, even to seek relief in copious tears, without the influence of grace or supernatural aid, why may not a clergyman be elevated to the same degree or to a higher degree of zeal, of warmth, of sympathy,

of deep distress, in his pathetic addresses from the pulpit? Again, if one so well versed in theology, as to be able to comprehend, in one view, all the divinities, from the crocodiles, the gods of Egypt, up to Olympic Jove, or the venerable Saturn, as any clergyman from his youthful studies is; if a competent acquaintance with the sublimities of natural religion, and with the philosophical mysteries of scholastic divinity, cannot be eloquent, animated, and orthodox, without grace, he must, indeed, be as stupid as an ox and as brutal as an ass.

But there are some who think that there is some kind of an almost inseparable connexion between clerical acquisitions and the grace of God—that none can be eminently possessed of the former, that does not possess a competent portion of the latter. How can this be? If a parent who has three sons, A, B, and C, educates A for a divine, B for a carpenter, and C for a doctor of medicine, why should A possess the grace of God or the faith of the Gospel rather than B or C? If such were the case, how could it be accounted for? Has the parent any divine promise that A shall possess the heavenly gift rather than B or C? Is there any reason in the nature of things, that the training of A, B, and C, will secure grace to A rather than to B and C? If so, then there is a connexion between Latin and Grecian languages, mythology, science, and the grace of God, that does not exist between the education of a carpenter or a medical doctor, and that grace. If the education of A secures the boon of heaven, then it becomes the imperious duty of every father thus to educate his sons. But this is impossible. He has not the means. Then the gift of God is purchased with money!!! It is, then, unreasonable to suppose that the training of a clergyman can, in any respect, contribute to his possessing the grace of God, even in the popular sense of that grace. Indeed we would cheerfully undertake to prove that the training of a carpenter or mason is more *innocent* and less *injurious* to the human mind, than the training of a clergyman in the popular course, and that there is more in the education of the latter to disqualify him to enter into the kingdom of God, than there is in the education of the former to unfit them for ad-

mission into this kingdom. From these considerations the most favourable opinion which we could form of the regular clergy, is, that if there be, say, for the sake of precision, five thousand of them in the United States, five thousand carpenters, and five thousand doctors; there is an equal number of Christian carpenters, of Christian doctors, or of any other trade, proportionally according to their aggregate number, as there is of Christian clergy. If we err in this opinion, our error is on the side of charity for the clergy. For we conceive it would be much easier to prove from the Bible and from reason, that, in five thousand carpenters, masons, tailors, farmers, there is a larger proportion in each of members of the kingdom of God, than in the same number of regularly educated-ministers. If we were to form our opinions on this subject alone from the history of the regular orthodox clergy in the time of the Jewish prophets, or in the era of Christ and his Apostles, alas! alas! for the regular orthodox divines of this time!

An objector asks, "Must our clergy, then, be ignorant and unlettered men?"—"Is ignorance the mother of devotion?" Ignorance is often the mother of enthusiasm or superstition, either of which is, with many, equivalent to devotion. Many of those unlettered divines who are supposed to speak entirely from the Spirit, for every one knows it is not from a fund of knowledge or from literary attainments which they possess, are indeed as evidently without the grace of God as his holiness the Pope or his grace the Duke of Cumberland. They speak from the spirit, but it is from the spirit of enthusiasm. Enthusiasm is frequently accompanied with a remarkable volubility of speech and pathos of expression. There are none more eloquent nor more ungrammatical than the enthusiastic. Indeed, some writers on eloquence of the highest order, say, that this kind of eloquence is the creature of enthusiastic ardour. Thousands of ignorant unlettered men, not fettered by the rules of grammar, not circumscribed by the restraints of reason, not controled by the dictates of common sense, nor limited by the written word of God, are nevertheless both fluent, and, though incorrect, eloquent speakers: they are elevated by enthusiasm, and, like the meteors of the night, shine with more resplendence

than the real stars. But to answer the above objector I would say, Let us have no clergy at all, learned or unlearned: let us have bishops and deacons, such as Paul appoints, such as he has described 1st Tim. iii., 1—14, Titus. i., 5—9.

But, to resume the young clergyman where we left him, working by the day as a licenciate: he preaches, he travels, he explores "vacant churches," he receives his *per diem*, his daily compensation. Like a young gentleman in quest of a wife, who visits the "vacant" ladies, forms an acquaintance with the most charming, the best accomplished, until he finds one to whom he can give his heart and hand; the nuptial engagements are formed, and the ceremonies of marriage are completed; he settles down into domestic life and builds up his house. So the young priest, in quest of a "vacant church," forms as extensive an acquaintance as possible with all the unmarried establishments of this character, pays court to the most charming, *i. e.* the most opulent and honourable, if he be a young gentleman of high standing, until he find one that answers his expectations. A "call" is presented and accepted. His reverend seniors come to the celebration of his nuptials—with holy hands they consecrate him—he vows to be a *faithful* teacher of the doctrines of the sect; a *loving* pastor of the flock, and they vow to be to him a *faithful* congregation, to support him according to promise; to *love* him for the work's sake, and to be *obedient* to his authority until God separate them —*by death ?*—no, but until he gets another and a louder call from some "vacant church" which falls in love with him, and for whom he is known to possess feelings incompatible with his present married state. Thus he is consecrated a priest for life or good behaviour, and then he sets about building up his cause and interest, which is ever afterwards represented and viewed as the cause and interest of Christ. Here we shall leave him for the present.

A. CAMPBELL.

TWO HUNDRED AND SEVENTY-NINE YOUNG CLERGYMEN ON THE WHEEL!

[*From the Chrisitan Baptist, Vol. I.*]

The 'Pitsburgh Recorder,' of November 6th, informs us that fifty-four Presbyteries of the General Assembly, reported, at their last meeting, *one hundred and thirty-two beneficiaries;* that is, poor pious youths of talent, educated, or assisted in obtaining an education, by alms of the munificent devotees of the church. It also informs us that the Philadelphia Education Society, organised in 1818, has since that time aided forty-four beneficiaries. It adds that the Presbyterian Education Society, which holds its annual meetings in the city of New York, existing for five years, is the most powerful institution of the kind in the United States, excepting the American Education Society. Now the 'Luminary' of July last informs us, that at the fifth anniversary of this society, one hundred and three young men were reported on its list of beneficiaries. The aggregate of the poor pious Presbyterian beneficiaries is TWO HUNDRED AND SEVENTY-NINE!

What a blessed prospect opens to *this* Zion! Thanks to Mammon for his pious aid to the cause of Heaven! He has come up to the help of the Lord against the mighty! O ye mines of silver! ye are the streams that make glad the city of our King! Flow on, ye fountains of pure metal! ye veins of grace! ye mines of salvation! Still continue to gladden the hearts of the poor! Ye can raise them from the dunghill and set themamong princes, even the priests of Pharoah! Hail, Zion! thy millennial glory dawns! "Blow ye the trumpet, blow!" say unto Zion, TWO HUNDRED AND SEVENTY-NINE YOUNG PRIESTS COME! Yes, they come, meek and lowly, riding upon the alms of the people, the colt of the asses of Judah. Yes, and TWO HUNDRED MORE MIGHTY MEN, riding in chariots, come to thine aid! —O Zion! thy Mammon is thy glory!!!

EXTRACT FROM DR. CALAMY'S HISTORICAL ACCOUNT OF HIS OWN LIFE.

In the year 1709, the Doctor paid a visit to Scotland, and, during his stay at Edinburgh, the following amusing occurrence took place, which he thus relates:—

"My servant came to me early in the morning, telling me one Mrs. Yule desired to speak with me. Upon entering my room she told me she was impatient to see me, hearing I came from England, where she had a son that was a child of a great many prayers and tears, who was no way to be satisfied without going into our country, which had almost broke her heart. She earnestly enquired whether I could give her any account of him. I told her England was a very large country that had several millions of inhabitants of whom I was not able to give the least account. She told me that she heard I came from London, and that she heard her son was somewhere thereabouts. I made answer, that even the city of London itself was so very large a place, that though I was born and bred there, there were many hundreds of thousands, of whom neither I, nor they that had a much larger acquaintance, knew anything, any more than if there were no such persons. She told me that he had gone through his studies in the college of Edinburgh, and was a young preacher, somewhere near our city of London, and she was extremely desirous to hear how he behaved.

"Upon a little recollection, I told her I could not but own I had heard of her son, and that he was well spoken of, and hopeful, though I could not say I had ever seen him. 'Ah!' said she, 'he has given me a great deal of trouble by that unhappy fancy, that no place would serve him but England. If he had but gone to where they had the Gospel, I should not have been near so much concerned: whereas, now, I can have no rest in my spirit.' This odd sally of the poor woman a little surprised me, and I could not help being earnestly desirous to get to the bottom of the matter. I thereupon made inquiry what led her to imagine that we had not the Gospel in England, as well as they in Scotland? 'Ah, Sir!' said she, presently, 'I heartily wish you had it, as well as we, for then should I be much more easy in my child's case, than I either am, or have been, ever since he has been from me.' 'Why, really,' said I, 'I cannot be more assured of anything than I am of this, that we have the Gospel as well as you, and the very same Gospel too; and I cannot allow myself to suppose that any of your ministers would offer to say anything to the contrary. I am at a loss to conceive where you have picked up this notion.' 'Ah, Sir!' said she, 'either I have all

along been mistaken in the Gospel (which I think I have not), or you in England (though you in some things are many degrees beyond us) have not the Gospel.'

"My surprise continuing, I cried out, 'Pr'ythee, good woman, let me know what this Gospel is that you have and we have not! Let us a little carefully examine this matter, that we may understand one another rightly. I can give you the utmost assurance, that our Bible in England is, word for word, the same with yours in Scotland, not only as to the Old Testament, of which some have too mean thoughts, but also as to the New, which is peculiarly styled the Gospel. From thence our ministers fetch the matter of the sermons they preach, as well as yours: nor dare we urge those that sit under our ministry to believe anything necessary to salvation, but what can be proved and confirmed from thence. That is the standard of Truth with us, as well as with you. In this you may very safely believe me.' 'Oh, Sir!' said she, 'now you are upon faith; and I must own myself very sensible that your faith and ours is the very same.'

"I then said, that neither among them, nor us, did all that pretended to take the word of God for the rule of faith and life, conform to it, and follow it as they ought. That though I was heartily glad to hear there were so many in North Britain that backed their Christian profession with a suitable practice, the number of whom I prayed God to increase, yet, if that were taken to be the case of all such as made a noise and stir about religion, and attended upon ordinances with an appearance of diligence, and pretended to be zealous for faith and purity, it would prove in the issue a gross mistake. On the other hand, though the number of serious Christians among us in England was far from being so large as were to be desired, and might indeed have been expected, considering the great advantages with which we had been long favoured, yet there was reason to hope that a good number did sincerely fall in with God and his interest, and show the truth of their piety by its genuine fruits and effects.

"'Oh, Sir!' said she, by way of reply, 'now you are fallen upon good works. As to them, I must own that, by the report I have heard, I am inclined to believe that you have more of them with you than we have among us.' 'Well, then,' said I, (in order to get a farther trial,) 'if the belief of what God hath revealed, and the fruits and effects of that belief, when it is sincere and hearty, are the same with us and you, how can it be, that you should have the Gospel with you, and not we also among us?' 'Ah, Sir!' said she, 'you have with you no Kirk Sessions, Presbyteries, and General Assemblies, and, therefore, have not the Gospel.'

" ' And is that, then,' said I, ' the Gospel? I am sure it is a poor, meagre, and despicable Gospel, if you rest there, and carry the matter no farther.'

" I could not help smiling at the woman's simplicity, and have often tempted others to do so, by relating this affair to them."

Happy is it for the people of Scotland, that they have no such bigots among them in the present generation!

LETTER FROM THE LATE MR. R. SANDEMAN TO HIS FATHER,

Written in June, 1745, and in the 22d year of his age.

June 5, 1745.

My dear Father,—As you have been a very kind parent to me from my youth upward, and as for a good time past I have observed your affection rather growing than decaying towards me, so I have very good reason to regard and love you as my kind parent, and thankfully to requite you as far as it shall be in my power. But as it would not be very comfortable to you, so neither is it likely at present that ever you shall need any requital from me as to the necessaries of this life. All the return I can make you, then, is only my hearty thanks and best wishes for your fatherly kindness towards me.

Now, as our life in this vain world is but as a vapour that appeareth for a little and soon vanisheth away, and as we are fast hastening to an endless and unalterable state, my greatest concern for you is, that I may have some comfortable ground of hope of your well-being in that eternal state when you leave this body. I am very sorry to say, dear Father, that I am often in pain about you in this respect; and this fear I have about you doubles my grief for you when any bodily distress threatens to take away your life. It is on the same account that I have had singular reason to give thanks for the remarkable preservations you have met with from imminent danger of your life; because these preservations plainly signify the lengthening out of the Divine patience and long-suffering towards you, as if God were not willing that you should perish, but that you should come to repentance, and be converted from the error of your way and be saved. You will, perhaps, think it not very becoming in me, your son, to act the part of an admonisher to you. Dear Father, I cannot blame you for so thinking; but if the near concern I have in you obliges me to break over the bounds of decency a little, and will not suffer me to be an idle bystander to see you go down to the grave with a lie in your right hand, without in some way putting you in mind of your danger; and if

anything I can offer to your thoughts shall, by the blessing of God, serve to make you apprehensive of the great hazard you run, so as you can be speedily led to the great remedy proposed in the Gospel, and may behold the things that belong to your eternal peace ere they be for ever hid from your eyes; this, I say, would be one of the greatest comforts I could meet with in this world. Therefore, dear Father, I intreat you would notice the things offered for your conviction, and *not the person who lays them before you.*

The first thing I shall put you in mind of is this: I am afraid that, in your religious concerns, you are influenced more by the authority and esteem of such men as you think to be truly serious and godly, than by the authority and approbation of the living God in the Scriptures. My reasons for thinking so are these: when you have heard any of your sons contending for obedience to the commands of Christ, that served to affront or displease the serious professors of religion in the town, even such as you thought truly serious Christians, I have heard you often say, that you could never see it to be your duty to do anything in religion that looked like contemning or despising such persons as you thought more godly, serious, and better Christians than yourself. Hereby it plainly appeared, that you could more easily despise a word of Christ than despise the approbation of the serious people in the town, and that you made it a lighter matter to displease Christ than to displease them; and I have seen you sadly deceiving yourself in this way of thinking, by perverting the Scriptures, saying, that we ought to give no offence to the Jew or to the Gentile, nor to the Church of God. If Jesus Christ and his Apostles had reasoned after this manner they had never separated themselves from the world, nor given such offence or displeasure as they did to the people most noted for seriousness and godliness where they lived, nor would they have suffered so much from their hatred.

I have heard you likewise often say, that it was with regret and uneasiness of mind that you could pass Mr. Thomas Black, who is now in his grave, and go up the street to the meeting-house, when you had access to assemble with a church of Christ for the observance of all the things which he commands his disciples; and I have heard you speak as if you repented, and were very sorry that you did so. Here it is evident that Mr. Black had more weight with you than Jesus Christ and his Apostles' words had. Sometimes, again, when I or my brother had been speaking about the Scripture account of believing in Christ, and obeying his commands, in opposition to the account thereof given by men, you have rebuked us, and said you wondered we were not afraid to speak in such a slighting manner of what so

many great and so godly men had said and wrote before us;—whereby it appeared that you were more afraid of differing from these great men than differing from the Bible, and slighting it,—and that you would have your sons to do likewise. I have heard you likewise often bending your conscience in your joining with the national anti-christian worship in the Kirk, with the vain pretence that there were so many good men of serious religion and practical godliness that went along with you to the same worship; and you have been often displeased with us because we would not go along with you also. From all this, it plainly appears, dear Father, that any fear of God you have is taught by the precepts and fear of men, and not by the authority of God in his word; that you love the praise of men, and to be thought well of by men noted for serious religion more than the honour that cometh of God only. Therefore, I entreat you to consider these awful words of the Son of God, who, in a little, will judge the world in righteousness, Mark viii., 38, "Whosoever, therefore, shall be ashamed of me, and of my words, in this adulterous and sinful generation, *of him* also shall the Son of Man be ashamed, when he cometh in the glory of the Father with the holy angels."

The second thing wherein I apprehend your case to be very dangerous, is in respect of that great evil which ruins the most part of the professors of religion, and that is COVETOUSNESS. As this evil stands directly opposite to the whole spirit of Christianity, so it is most deceitful, and grows up together with the most serious professions of religion more easily than any other evil, because it has a thousand fair pretences to cover itself under. The reason why I am the more afraid of you on this head is, that I find you always very unwilling to entertain any conviction of this evil. You take the liberty often to say that you never had a pleasure in laying up money all your days; and you flatter yourself that it is true, because you always give out your money upon other merchandise as fast as it comes in, as if the only way of laying up treasure upon earth were laying past money in a chest or coffer, at home, which is a frightful mockery laid upon the words of the Lord Jesus Christ; for they that lay up their money in coffers beside them are not able to treasure up wealth near so fast as they that keep it constantly employed in the way of trade and merchandise, and give it out as fast as it comes in upon new bargains. It is true, indeed, that for some years past you have been much removed out of the sphere of action in the way of your business, and consequently must have less cause; and this is owing chiefly to your natural spirits being less vigorous than formerly, and so less fit for business, and not to any conviction you have received of the evil of your former

way. But then it is easy to observe, that your interest in this life goes as near your heart as ever, and when anything crosses this your interest, the discontent of your mind shows itself upon occasions, even through your own way of speaking; so that, dear Father, I can have little comfort about you with respect to the next world, till I see you convinced that your whole life, from your youth upward till this very day, has been one continued course of connecting the love of this world with a most serious profession of religion, and endeavouring to serve these two very opposite masters, God and Mammon. It would be tedious to go through all the vain pretences I have heard you using to ease your conscience from the conviction of this great evil, such as the example of the serious men as much inclined to this way as yourself, and whose friendship and esteem you had a great regard for. I shall, therefore, only put you in mind of those awful words of God, in James iv., 4, "Whosoever, therefore, will be a friend of the world is the enemy of God;" and 1st John ii., 15, "If any man love the world the love of the Father is not in him."

The third thing wherein I apprehend your danger greatly to be, is the grand and fatal mistake you lie under about what is the *main thing* in religion. I find the apostle of Christ exhorting Christians to follow after charity as the *main thing* in Christianity—as the greatest of all the graces of the Spirit: and that which Christians ought to follow after above all other spiritual gifts and qualifications, as being the greatest and highest attainment in Christianity. Now, the question is, what is this main thing in religion—what this charity is? When the apostle describes it to us, he tells us that charity rejoiceth not in iniquity, but rejoiceth in (or with) the truth. Charity, then, is the love of the truth, for it rejoiceth and delights in the truth; and what is *this truth*, but the great salvation which began to be spoken by the Lord, and was confirmed to us by those who heard him—even his Apostles, who have faithfully recorded the same to us in their writings? Charity, then, rejoices in every part of the truth as contained in those writings. It loves the way of salvation pointed out *there*, and every commandment and institution depending thereon. It considers none of Christ's words as hard or disagreeable sayings. It considers none of his commandments grievous: but, like Jesus Christ, in whom charity shined in its perfection, it loves the divine commandments above gold—yea, above fine gold. It esteems all his precepts concerning all things to be right, and hates every false way, Psalm cxix. 127, 128. It is this charity that leads all those that are of the truth to love one another for the truth's sake dwelling in them, and that in distinction from worldly men of all sorts, especially such

as are of greatest repute for religion in the world, who are always disaffected to the truth as it is in Jesus, for charity rejoiceth not in iniquity. It can take pleasure in nothing that deviates from the truth, and this charity shows itself, not in serious speeches, and devout wishes, but in a *readiness* to obey the truth, and to suffer for its sake; and it shows itself not according to men's fancy, but in every expression and token of that love required in the truth. Now, Father, you know very well that when we were at any time contending for any part of this truth, wherein charity always rejoiceth, in opposition to the self-righteous and worldly-minded professors, who are always for connecting the profession they make of the truth with the pursuit of their own minds in some shape or other, and with the pursuit of their own ease and honour in this world; you know very well, I say, that then it is your common and usual way to tell us, that it were much better for us all that we were taken up about the main thing, and that true practical religion were more thriving among us. And upon this occasion you usually began a very grave speech to us, telling us, that if we were all more taken up in looking unto ourselves, and getting a humbling and self-abasing sight of the corruption and depravity of our nature, and of our own emptiness and vileness, that then our heads would not be so much taken up with these circumstantials—those matters of dispute and controversies about religion; and we would find so much work at home, that we should not have time to look into the conduct and behaviour of others. And a great deal more to the same purpose do you often tell us. But, dear Father, what disposition of mind, think you, does all your speeches of this kind point forth? For my part, I am loath to say what I cannot help thinking on this head. But let us see what charity teaches us to think of it; and if you look into the New Testament, you will find that there is no disposition *more hateful* to true charity than this. Charity counts this temper of mind, whatsoever seriousness attends it, rank hypocrisy; because it opposes the one-half of the truth out of a *pretended love to the other half of it;* whereas tre ucharity rejoiceth in the *whole truth*, for it beareth all things, and believeth all things contained in the truth, and hopeth for all things promised there; so it is well affected to every part of the truth, and makes no exceptions—makes light of no part of it—counts nothing trifling or indifferent that is contained in it. Charity makes a man earnest and warm in contending for the least article of the truth: charity teaches a man rather to fall out with, displease, offend, or provoke, and to part with all the world, than to part with or make light of anything that belongs to the truth, because it loves the

truth, and hates everything that is opposite to it; and charity shows its dislike as heartily as it shows its delight.

Therefore, dear Father, however much these speeches about practical religion, and the corruption of our nature, may recommend you as a godly and as a serious Christian to the Pharisees, &c., yet, as they are spoken to discourage that earnest contention for every part of the faith once delivered to the saints, which the apostle Jude exhorts us to, they must make your character very disagreeable to every truly charitable eye, and consequently disagreeable to that God of whom charity is the very picture. There is a prevailing notion among the people whom you value as good Christians, that practical religion, or the main thing in religion, consists in carefully hearing sermons, in meditating upon and talking seriously to one another about them, in which and the like exercises they can appear very fervent, and at the same time they can make light of the words of Christ's patience, which will expose to the hatred of the world; and I am very sorry to find that you have gone so far into that notion. This is indeed a way of religion very fit to gain a name for godliness among men, and very agreeable to the taste of the covetous Pharisees, but at the same time most abominable in the sight of God. This is a dreadful mistake about the main thing in religion that you have fallen into, and it was by reason of mistakes of this kind that the serious people of Christ's day could not escape the damnation of hell. When we insist upon the connexion betwixt believing on Christ for righteousness and obedience to him in separation from the world, you usually cry up the purity of the Gospel, which you say you have preached among you, and you have frequently rebuked us for not going along with you to hear it; and these sermons are usually cried up for the purest Gospel that touch least at the prevailing errors that are in the minds of men about the faith and obedience of the Gospel. But for all the purity you find in it, it is such a Gospel as is suited to the taste of worldly-minded Christians, who shun the cross, and care not to expose themselves to the hatred of the world for Christ's sake, or any of his words. It is such a Gospel, I say, as these people can devoutly hear, meditate upon, and talk about, with a great deal of satisfaction. It is such a Gospel as neither teaches the preachers nor the hearers of it to deny themselves—to take up the cross and follow Christ, according to his word. In short, it is such a Gospel as is suited to the taste of the world, *and the world hears it;* but not so is the Gospel of Christ, which always provoked the world, and drew forth the hatred of the world after it. And Christ says to his disciples, if they have kept my sayings, they will keep yours also, plainly

declaring that his Gospel would be as much hated by the world to the very end as it was when he first preached it.

The next thing which I think you have need to repent of is this,—that, though you have been a very kind and affectionate parent to us, your children, yet you have done your utmost, by rebukes and threatenings, and other ways of showing your displeasure, to discourage us and turn us away from following Christ *according to his word*, and to tempt us to go along with you in joining the anti-christian worship and practices; and when we obstinately refused to comply with you in this, you have often charged us with contemning and despising you as our Father, and with disobedience to the fifth commandment, or word of the law. Now, this conduct of yours evidently tended to draw us away from hearkening to Jesus Christ and his word, to please you, and to make us more afraid of your displeasure than of displeasing Jesus Christ. This certainly was *not* bringing us up in the nurture and admonition of the Lord. I am not here charging you with want of affection to us as your children, or with want of sufficient care for our welfare in this world. No, Father, I have no reason to find fault with you but to thank you in this respect; but I am charging a *much greater evil upon you*, and that is, a practice which had an evident tendency to ruin your own children, both soul and body, eternally, if we had obeyed you. The reason why I put you the more expressly in mind of this is, because I have often heard you alleging that you were never hard or severe against any of us as to the liberty of our consciences, which I am afraid your own conscience will find not to be true. I have no inclination, dear Father, to resent this, or upbraid you with it, but wish you, for your own profit, to see the evil of it.

There is another thing that pains me about you, and that is, I have abundant reason to believe that the present course you are going in is not only in opposition to the word of God, but also opposite to your own knowledge, and against the light of your own conscience. It is now several years since you made shipwreck of the faith which you once professed, together with us, by putting away a good conscience; upon which the world received you very kindly again, and you were again admitted as formerly to take your place in the Kirk Session as a ruling elder! The professors also fawned upon you, and made you very welcome back from the "deluded people," by whom you had been so long misled, as they judged, and you likewise after joined them in their hard and bitter speeches against that holy profession which your conscience once knew, and I suspect knows yet, to be warranted by the authority of God in the Scriptures; and, from that time till now, you have continued

joining in every part of the national worship and order which your conscience was once informed, from the New Testament, to be very opposite to the excellent order of the Seven Churches in Asia, all depending immediately on Jesus Christ, the Lord their righteousness, submitting their consciences only to his authority, and accountable only to him for anything amiss among them—all conducted by his wisdom only in the Scriptures, and supported only by his power—encouraged only by the hope of eating of the Tree of Life, which is in the midst of the paradise of God, and of sitting with Christ on his throne. In thus keeping the word of God's patience, and patiently bearing the reproach and hatred of the world, especially of such as called themselves the people of God, *and were not*, but did lie when they said so. Dear Father, you once saw a great glory in this spiritual and heavenly order; and I dare say it is scarcely possible for you to forget the warm impression it once made upon your heart, for you expressed it with tears of joy in the presence of others who yet remember it very well, and you seemed overjoyed to find Jesus Christ, in his holy providence, making something like that very order again appear in the world, though at that very time it was keenly opposed with all manner of contempt, reproach, and hatred from the world, especially the people of the greatest note for practical religion and seriousness. At that time your heart seemed to be enlightened, and someway loosed from the world; and when you thought of the circumstances to which God in his providence had raised you from nothing, you applied Mordecai's words to Esther with some delight to yourself, saying, "who knows but for such a time as this thou art come to thy kingdom." You thought yourself happy that God in his providence had made you capable of being in any way serviceable to such a glorious and heavenly cause as this appeared to you; then you thought it the most honourable way you could dispose of anything you could spare from your own living, and counted it your privilege to have access to dispose of it in that way.

(To be concluded in our next.)

ANECDOTE.

A Scotch blacksmith being asked the meaning of *metaphysics*, explained it as follows:—"When the party who listens dinna ken what the party who speaks means, and the party who speaks *dinna* ken what he means himself—that is metaphysics."

A STEP TOWARDS REFORMATION.

Finding that the article 'On Bigotry and Partiality' in the foregoing number of the 'Millennial Harbinger,' page 267, &c., has given much satisfaction to my readers, as indicative of the progress of Reform among the Wesleyan Methodists in the United States, it is probable that some of them may be equally gratified with the following short piece, which I extract from the 'Christian Baptist,' vol. iv. It is Mr. Campbell's review of a little work, just then published, entitled,

AN APOLOGY FOR WITHDRAWING FROM THE METHODISTICAL CHURCH, AND A BLOW AT THE ROOTS OF PARTYISM. By J. and J. Gregg, of Indiana.

This is a well-written pamphlet. It is luminous, temperate, and forcible. The writers well understand their subject, and lay before their readers a chain of reasoning and a statement of facts well deserving the attention of their Methodistic brethren. I feel perfectly certain that no well-disposed and sensible Methodist can read this pamphlet and not be convinced; and that should any zealot attempt to reply to it, he will only act the part of the viper in the fable, which attempted to eat a *file*: he may destroy his own teeth, but cannot wear down the subject. Indeed, the facts and reasonings in this pamphlet have a very commanding bearing upon all the sects of the day, as well as upon that from which the writers withdraw. They trace up all the streams of the waters of strife, or, in other words, they trace up all meandering of sectarianism to their original fountain. I can only give the reader a taste of it in one or two short extracts. Speaking of the origin of the causes of division, they say, page 5,

"Hence the origin of those swarms of creeds and confessions which have ever since deluged the world in confusion and darkness: which are all founded upon an antichristian assumption, which is the very germ of Popery, and which directly pre-supposes or calls in question the perfection of the grand constitution, canon, or the covenant given by unerring Wisdom, without clerical legislation.

"This doctrine of human legislation was the grand flood-gate through which error has poured forth its inundating streams and deluged the church in confusion, persecution, divisions, and strife, and has superseded the only standard given by King Jesus, subverted his authority, and introduced the reign of the Man of Sin—emphatically the reign of Antichrist."

Speaking of the remedy for this state of things, they observe:—

"Thus, by the aid of sacred and ecclesiastical history, we have arrived at the grand cause that first gave rise to, and still is the parent of divisions in the church of Christ. Hence the remedy is plain: curtail or retrench the unscriptural, self-created tyrannical authority of the dominant clergy, and disannul all the illegitimate, spurious trash,

commandments of men, which, says an apostle, turn from the truth; their popish idols, creeds, and confessions, which enslave the consciences of Christ's disciples, and thus prostrate their different sectarian human establishments in the dust; erect the infallible rule of faith and practice; organise every worshipping assembly upon primitive principles; let each be constituted a church with the full power of self-government, independent of any foreign jurisdiction, but vested with the supreme power, to execute no other laws except the laws of Christ, and thus reinstate every disciple of Christ in his inalienable, social, and Christian rights; thus reduce religion or Christianity to its original simplicity and purity, and thus again let Christ be crowned the sole head of his church, and King in Zion; and sweet social concord, harmony, love, and union will be restored to the mangled, bleeding body of Christ, and not before."

That the reader may know how far this pamphlet reaches into the system of John Wesley, I will just give, in one short extract, the position which is, in my judgment, unanswerably supported to the end of the work. Messrs. Gregg come forward with their objections in their answer to the following question, p. 6:—

"But what is there in either the doctrine or discipline of the Methodist Episcopal Church against which you object?

"*Answer.* Several of the fundamental principles, or most prominent features of Methodism, as an ecclesiastical establishment, are antiscriptural, and resemble Popery much more than apostolic order, and which evidently have originated either from Popery or from the same primary principles from which it originated."

In establishing this grand position sundry minor ones of considerable importance are established, such as—

"True Methodism, as a system of ecclesiastical policy, rests on, or is built upon an antichristian assumption for its foundation, or else has sprung from the Mother of Harlots.

"But now, beloved, should we make it appear that there never was, upon episcopal principles, a regular Bishop in the Methodist church, and consequently not one regularly-ordained minister of any grade—what then? Will it not appear that Methodist episcopacy is founded in assumption, and is hence destitute of even the supposed authority of the Roman Catholic episcopacy? And should we make it appear that episcopacy, which is the fundamental principle of the ecclesiastical government of the Methodist church, the key-stone of the vast arch, is antiscriptural and antichristian—what more? Will it not appear that the Methodist people are either kept in ignorance upon this important subject by their rulers, or else they are, to say the least, a very good-natured people tamely to submit to a system of laws and law-makers that derive their power from antichristian principles.

"We are amazed and astonished that good men of liberal information—that gospel ministers should publicly profess to be moved by the Holy Ghost, or called of the Lord to take upon them that office, or ministration, when in fact the Holy Ghost has never constituted any *such* office, composed of the like attributes!

" Every church built or established upon any other constitution than the New Testament, and that acknowledges any legislative authority other than Christ and his Apostles, and which is governed by any other laws, rules, or statutes than those enacted by divine legislation, and which has assumed any other name than that given by divine authority, is a mere sectarian human establishment. The conclusion is fair; escape if you can.

" The Methodist episcopal church is built on—not the New Testament, as its constitution—but the discipline and laws of the legislative authority of the General Conference, and by its laws are governed and has assumed a party name unknown to primitive Christians. Therefore the Methodist episcopal church is a mere sectarian human establishment.

" Those human standards, constitutions, creeds, covenants, articles, disciplines, rules, and laws, which are all predicated upon the inadequacy or imperfection of the Perfect Standard given by Jesus Christ, and all derive their existence from the same principles, are the very essence of partyism—of the divisions and schisms that now disgrace Christianity. And however zealous good men may be to support them and plead for their utility, they are thereby pleading that the will of Heaven, the intercessory prayer of Jesus Christ may never be fulfilled; that divisons may continue, and the church never arrive at that perfect unity for which the Saviour prayed."

It can be no injury to any sectary to read this pamphlet, but it may be of much benefit; and could I make a present of a copy of it to every Methodist in America, I would do it.

A. C.

EXTRACT OF A LETTER FROM OPORTO, JULY 10, 1835.

My dear F.—I have read the 'Millennial Harbinger,' No. 1, and 2, which you were so kind to send me. It affords interesting information of what is going on in the United States. I wish I had time and talent to give you a full description of the mighty change which has taken place here in the complete annihilation of the monkish orders. Such a sweep of so powerful a body, at once, I could hardly have conceived possible. I shall send you, when I have time to translate it, for it is rather long, a copy of Don Pedro's decree, by which this was effected,—a curious and interesting document, issued about twelve months ago, but which you have possibly not seen. The convents are now either for the most part in ruins, or appropriated to objects of public utility, such as libraries, colleges, hospitals, &c. In fact a complete revolution, or rather extinction, of the monastic system has taken place in this country, never, I hope, to be re-established.

J. J.

REVEIW OF 'ELLISON ON BAPTISM.'

Rhantism versus Baptism, or Infant Sprinkling against Christian Immersion, in which the arguments for the former practice are examined and confuted, and the Scriptural authority for the latter clearly exhibited. In the form of a Trial. By SEACOME ELLISON. Author of a 'Letter to Joseph John Gurney, Esq.' London, Geo. Wightman, Paternoster-row; D. Maples and Co., Liverpool; Waugh and Innes, Edinburgh; and G. Gallie, Glasgow. 1835.

[*Communicated by a Correspondent.*]

On perusing the quaint title given to this publication, by its author, our readers will not be a little surprised to find that it is a handsome octavo volume, consisting of 622 pages, closely printed and beautifully executed; and sells for the moderate price of 7s. This, we should think, cannot involve the author in a loss of less than 100*l.* on the sale of the whole edition; a sum which, we are informed, his affluent circumstances enable him to sacrifice in defence of Baptism. It is proper that the public should be put in possession of this fact; because it would be impossible for less independent authors to produce a volume of the same size, at so cheap a rate. Mr. Seacome Ellison has appeared before the public on a former occasion (we presume) with some repute; for it is seldom that a person of discretion, as an author, adverts to a previous publication, unless he has reason to believe it has been favourably received by the public. His history, as given by himself, is exceedingly interesting. Born in the year 1774, he was sent to sea, by his own request, at an early age. After obtaining the command of a vessel, and making a number of voyages to and from the West Indies, he was taken on his passage home by a French privateer, during the revolutionary war, made a prisoner of war, landed at Bourdeaux, and marched off to Verdun. There he passed five years and a quarter in captivity; and it was not until after two unsuccessful attempts that he effected his escape. Subsequently to this he twice went out to Buenos Ayres in a mercantile capacity, whereby he acquired the means of maintaining himself without much bodily or mental labour. "I was then," he says, "drawing near to my fortieth year, without having ever had one serious thought of the object of my being. My case, in this respect, is no uncommon one, at least so far as my experience enables me to judge. My companions were all, like myself,

members of the Church of England; we had all been *christened* in our infancy, as we were informed, and by consequence made "the members of Christ, the children of God, and heirs of the kingdom of Heaven;" for so it is declared in the catechism taught by that church, which church is affirmed by many of her members (men distinguished for their zeal, learning, and piety) to be "framed after the pure and primitive rule of the Apostles." To the detection of this awful imposition of the apostacy, on the credulity of the superstitious Protestants, may be attributed the severity with which our author animadverts on so egregious a corruption of Christianity; and the labour and pains he has bestowed in refuting its antichristian pretensions. "How far," he affirms, "the life that I had led will justify such doctrines, I leave those to determine who teach them, and who affirm that they are derived from the word of God. To me, however, they appear to tend to the destruction of the souls of men, and are quite at variance with the Scriptures." In the same light they must appear to us, until it can be shown, by the Scriptures, that the word "church" signifies in the New Testament an ecclesiastical establishment of which a whole nation are members; and that the phrase "the visible church" is not a specimen of ecclesiastical gibberish! During the last ten or a dozen years, (more or less) Mr. Ellison appears to have been a member of *a* church of Christ.

In explaining the reasons which induced him to undertake the present publication, he acquaints us that "after looking over the works of several eminent theological writers, in which the validity of the rite of Infant Baptism is stated, and warmly defended," he felt persuaded "that little more was required to show the fallacy of their system than to place their respective arguments and opinions in juxta-position, by which their discrepancies would become apparent." Now, although this line of argument, termed by the schools *argumentum ad hominem*, whereby men are confuted on some points by their own concessions, is certainly legitimate when restricted to the incidental topics to which it in general applies; it would be quite illogical to infer from the confutation of *a part* the refutation of *the whole*. Few persons, living or dead, have been so felicitous in reasoning on theological subjects, as not, through the all-engrossing solicitude of their minds to establish a leading or governing principle in dispute, to lay themselves open to this method of attack; but far be it from the sincere inquirer after truth to chuckle over a quibble in place of nullifying a false principle. Sure we are, that baptism does not need this sophistry; for so long as a clear head and the bible are in existence, or Mr. Archibald M'Lean's review of Dr. Wardlaw's Lectures is in

print, Baptism defies confutation. We therefore caution the reader against being led astray by this error either on the right hand or on the left, although we have not detected it in 'Rhantism versus Baptism.'

The form in which Mr. Ellison has embodied this argument is that of a trial in a court of judicature. The characters of judge, court, and jury, are assumed. The Paedo-baptists and the Baptists are supposed to be claimants under the same Will, (viz. Christ's commission,) each questioning the other's title—endeavouring to establish an exclusive right. The former are made the plaintiffs, the latter the defendants. "After giving," it is said, "a general view of the controversy, in the assumed capacity of counsel for the plaintiffs, (the chief of the statements being taken from writers on that side,) the several authors whose works I have consulted, are introduced in succession, as witnesses in support of the allegation contained in the speech, each one being supposed to give his evidence *in propria persona*, as we find the subject treated in his work; the extracts from which are very copious, and are given *verbatim*, nothing being omitted which, in my estimation, could in any way affect the argument." To the very letter of this statement has Mr. Ellison proved himself "The flower of Baptist Chivalry;" for no less than 312 pages has he appropriated to this exclusive purpose: thereby wearying Baptists with the repetition of a great deal that we imagined had, by common consent, been consigned to everlasting oblivion; and leaving none but himself awake to listen to his defence as counsel for the defendants. How it could have entered his mind to resuscitate such dry bones; to re-organise such dead men's brains; to reconstruct such a magazine of mischief; or to replenish a volcano so nearly burnt out, we are utterly at a loss to conceive; but assuredly *that* Paedo-baptist minister who, like the last expiring spark in the tail of a comet, is at a loss for materials of future theological combustion, will stand in his own light if he does not purchase this book! Hence, mark what follows! "This method, (though it has much increased the size of my book,) I thought desirable, as the reader will find in it an epitome of ALL that has been written in favour of Infant Sprinkling." Most gratuitous! But can as much be said of the labours of the indefatigable counsel in favour of the defendants? The answer will depend on the solution of a previous question. Does the reader think that there is another person living, besides the author, who would have had the courage, single-handed and alone, to encounter the picked champions of the Paedo-host? Then with this *small* allowance he has indeed done nobly: *but* it is, as he must be aware, for his own volunteered reputation rather than for the stipulated honour of the

common cause. By this, however, we are far, very far indeed, from insinuating that the legitimate line of argument concerned has suffered: or that the common cause, as influenced by that argument has suffered: on the contrary, Mr. Ellison is unquestionably an original thinker, an acute reasoner, and a humble Christian: but we are anxious that both the plaintiffs and the defendants should recollect that the entire publication is rather a cross-examination of witnesses, than an elaborate argument on a point of law. Accordingly 294 pages are appropriated to the defendants. In this light, then, the witnesses are introduced as "men distinguished for their zeal, learning, and piety:" but, *unhappily*, not for a primitive, apostolic simplicity. Of this let the reader take the following specimen:—

"First witness, Rev. ADAM CLARK, LL.D., F.A.S.; Commentary on the New Testament.

"Second witness, Rev. WILLIAM BURKITT, M.A.; Expository Notes upon the New Testament.

"Third witness, Rev. RICHARD MANT, D.D., M.R.I.A., Chaplain to his Grace the Archbishop of Canterbury (now Lord Bishop of Down and Connor); Two Tracts, intended to convey correct notions of Regeneration and Conversion.

"Fourth witness, Rev. THOMAS SCOTT; Holy Bible with Explanatory Notes; and his Life by his Son.

"Fifth witness, Rev. TIMOTHY DWIGHT, S.T.D., LL.D.; System of Theology.

"Sixth witness, Rev. RALPH WARDLAW, D.D.; Dissertation on Infant Baptism, second edition.

"Seventh witness, Rev. GREVILLE EWING; an Essay on Baptism.

"Eighth witness, Rev. MICAIAH TOWGOOD; Dissertations on Christian Baptism,—recommended by the Rev. David Bogue, D.D., J. Clayton, Sen., B. Cracknall, D.D., J. Dupre, D.D., T. Durant, T. Haweis, LL.B., M.D., J. Hooper, A.M., S. Lowell, T. Raffles, D.D., LL.D., J. P. Smith, D.D., and W. Thorpe.

"Ninth witness, Rev. RICHARD WATSON; Theological Institutes.

"Tenth witness, Rev. JOHN STEWART, D.D., a Letter addressed to Mr. Henry Paice."

Thus manifest it is that we have been all of us, more or less, *sprinkled* with the apostacy, if we have not been *immersed* in the spirit of primitive Christianity and apostolic simplicity. The following paragraph is given as a fair specimen of Mr. Ellison's nervous style:—

"It is downright folly to attempt to prove that an infant can believe by proxy, or that a few drops of water sprinkled on its face can make any difference between it and one upon which this mock ceremony has not been performed, or that it can affect the child in any wise, either temporally or spiritually. Yet these things must be proved to your satisfaction before the plaintiffs can establish their claim. You could not, gentlemen, I am persuaded, before you heard the evidence here

adduced, have thought it possible that men liberally educated, possessing splendid talents, who are acute reasoners upon all other subjects, could advance such absurdities; absurdities emanating from colleges and academies, and absurdities too attended with the most baneful consequences, which not only prevent men from listening to the plain instructions contained in the will, with that simplicity which the will itself requires, but which throws an air of mystery around these instructions that blinds the eyes of their disciples, so that they cannot see the true light."

It is sufficiently notorious that the truths of the Gospel are not taught in our leading public schools; on the contrary, they may be considered as the fountain head of that error "which prevails to so great an extent among the plaintiffs." Be this as it may, we are conscientiously of opinion that if it be true, as alleged, that baptism is in *disrepute*, so that superstitious ears *tingle*, as it were, when they hear it inculcated; it is a decisive proof of the prevalence of the anti-evangelical spirit of the apostacy; for "the will" specifies, according to its plain, grammatical signification, that "every creature," to the end of time, that is saved BY FAITH, shall be baptised *subsequently* to believing; and, by implication, that a rite administered to those who are saved by grace, WITHOUT FAITH, cannot supersede the necessity of baptism to any to whom faith becomes subsequently essential to salvation. Whence it follows that adults in the sense of the Commission are *all* that go to *Heaven* by *faith*; and that Rhantism supersedes Baptism. We have no hesitation in expressing our concurrence with Mr. Ellison on various points in which we think he sees farther than many of his Baptist brethren; and regret that the vast range of discussion embraced by his publication renders it impossible for us to examine critically the evidence on which he grounds his able vindication of the defendants. We fearlessly recommend his publication to the perusal of the conscientious!

THE MANY AGAINST THE FEW.

The few have had a conflict with the many in every attempt towards Reformation since error got the better of truth. This for a long time must uniformly be the case. Therefore, none ought to be discouraged because of the numbers or influence of those leagued in support of any error. The history of the world is replete with information and encouragement on this subject. Truth, fairly presented, and enforced by the good examples of its advocates, has ever triumphed, and will continue to triumph till the victory is complete. "To the law, then, and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20.

LETTER FROM A. CAMPBELL TO ELDER WILLIAM JONES. No. IV.

Bethany, State of Virginia, July, 1835.

MUCH ESTEEMED AND BELOVED BROTHER JONES!

Yours of the 20th April lies before me. I thank my heavenly Father and you for its contents. Before I particularly notice them, I proceed to the unfinished items in your last.

From the explanations tendered in my Letter, No. III., I may be permitted to state some of the distinguishing features of the reformation we plead for without the imputation of vain-glorious boasting.

1. Faith, as universally confessed, is essential to the salvation of the soul—testimony essential to faith—fact essential to testimony. Therefore, *all true religion is founded upon fact.* The facts found in the divine testimony are, therefore, to be distinguished from all the speculations, abstractions, reasonings, and opinions of men, as the foundation of true religion—of right affections—and of church union, communion, and co-operation. This cardinal point in our system of reformation relieves primitive Christianity from the ponderous impositions of human speculations and traditions found in the homilies, creeds, and commentaries of fifteen centuries—from all the debates and strifes about words and doctrines—and introduces a change in the whole course of religious instruction, as new and striking as was the Baconian philosophy when first applied to the dogmas of the schools, founded on the oracles of Plato and Aristotle.

Revelation itself is founded upon fact, and therefore there is not in all its rich and varied contents one abstract proposition. The most cardinal of all the questions in moral science, viz.—"*Is there a God, or is their not?*" is not so much as once proposed in all the sacred writings. The proposition is nowhere offered; nor anything which philosophers would call a proof or demonstration of it. Facts are stated; and these are left to speak for God. Thus God and man are both known by what they do and what they say: for, with us, *facts* are things done, whether done by the simple volition, the word, or the hand of an operator. By his works and by his word God is known.

The Christian facts, found in the testimony concerning what Jesus did and said, are the basis of the Christian religion. These facts, stated, proved, and illustrated, is the whole business of preaching and teaching, 1 Cor. ii. 5, xv. 1, 2, 3, &c. Each of these facts has a moral influence, or is itself a moral seal, which, in the hands of God's Spirit, delineates the moral image of God upon the human heart and character. I need not detain you by expatiating on the great change such a view of the Gospel will necessarily introduce in addressing mankind; nor how by displaying its facts it simplifies the Christian religion to the apprehension of all; and, most of all, redeems the church from the eternal confusion of jarring doctrines and dogmas about the most recondite abstractions, which can neither illuminate the understanding nor warm the heart; but, on the contrary, create all

the strifes and debates which alienate and divide the professors of the faith.

2. Consequently, in order to baptism, nothing is to be asked for but a cordial avowal of faith in Jesus of Nazareth as the Messiah the Son of God. This, man "believes in his heart to righteousness," and "*confesses with his lips to salvation.*" This is the only confession of the faith which the Constitution of the Kingdom of Heaven authorrizes as prerequisite to the one immersion: for Jesus pronounced Simon Peter *blessed* when he first made it; and assured him that on this foundation, as on a rock, he would build his church; and, built on this rock, the gates of Hades cannot prevail against it. Mat. xvi. 13—19.

3. The only bond of union, or covenant in a church of Christ, which can secure peace and love, and which will embrace all the citizens of Christ's kingdom, is deduced from these premises. It is Peter's confession of the faith, as above-expressed—immersion *into* Christ on said confession, according to Peter's Pentecostian sermon—and obedience to all the things enjoined by the King himself, in the apostles' doctrine, irrespective of all private opinions, interpretations, and articles of belief, however sincerely held or honestly expressed.

From the discovery that revelation and religion are founded upon facts, these and many other useful corollaries are evidently deduced. This, moreover, opens the way for the union of all Christians on the true Catholic grounds on which the primitive church was founded. And should ever Chrits's watchmen see eye to eye, and all Christians form one communion on earth, it is to be expected only on this view of the matter. Opinions, and neither faith, nor reason, nor religion, produce almost all the divisions of Christendom, and are the great obstacles in the way of effort to convert the world.

4. A distinguishing attribute of the reformation which is now pleaded in America, is not only the renunciation of all the scholastic words and phrases—the Babylonish dialect of the dark and corrupt ages, found in the vocabularies of theological schools, comprehending all the technicalities of orthodoxy, heterodoxy, &c.; but in adopting this cardinal maxim, "CALL BIBLE THINGS BY BIBLE NAMES." Our experience and observation warrant the conclusion, that if the word is not in the Book, the idea which it exactly represents in theological currency is not found in the Book. This, indeed, makes bold inroads upon the consecrated style of the age; but, really, it is like the pruning-knife in the hand of a skilful vine-dresser: it lops off an immense exuberance of fruitless boughs, which, in addition to their own sterility, so shade and obscure the fruitful branches, as greatly to depreciate and diminish the vintage. Of what use, may I ask, have been the many consecrated words and phrases? Have they not generated folios of the most verbose controversy, without converting a single sinner to God, or comforting the heart of any saint on earth or in Heaven?

Concerning these, and all such doctrines, and all the speculations and phraseology to which they have given rise, we have the privilege neither to affirm nor deny—neither to believe nor doubt; because God *has not* proposed them to us in his word, and there is no command to

believe them. If they are deduced from the Scriptures, we have them in the facts and declarations of God's Spirit; if they are not deduced from the Bible, we are free from all the difficulties and strifes which they have engendered and created.

Purity of speech must precede purity of faith, and purity of faith must precede permanent union among Christians. Union in truth is the only union for which Christians can pray and labour. We, therefore, make purity of speech an essential item in the current reformation. When we cease debating about scholastic and barbarous terms and phrases, and learn to speak of Bible things in Bible words, we shall soon learn to think the same things, as far as union of sentiment is desirable. For my part, I do not think that identity of *opinion* is desirable among Christians, any more than identity of colour, pronunciation, or expression of countenance. There is one Lord, one faith, one baptism, one hope—as there is one body, one Spirit, and one God and Father of all—but many opinions. These many opinions are as essential to social relations in this life, as one faith to one religion.

Let me now inform you, that, at this point of my present communication, I have received the March and April numbers of *your* 'Millennial Harbinger,' and have been so much delighted and refreshed by them, that I scarcely know how to express my gratitude to the Father of mercies for the kind providence which has thus brought us together and sent us out through the British Empire in one and the same vehicle. The Lord be praised for this gracious interposition in behalf of the common salvation, and the restoration of the original Gospel and order of things in the bosom of the most intelligent empire in the world! May an abundant harvest of the rich fruits of God's Spirit reward your zeal and diligence in the Lord!

From the great variety of the extracts you have given to England and Scotland in the two first numbers, I see it is altogether unnecessary for me to proceed farther in the specifications of the distinguishing characteristics of the reformation now pleaded in America. The intelligence and good sense of your readers, from the documents you have laid and are laying before them, need not be anticipated by our deductions from them. They will soon discover all the prominent and emphatic views inculcated by us; and I greatly prefer that they should approach the subject in the same manner the Americans have done—*by a gradual development.*

Although the items of the Gospel of God our Saviour are all acknowledged by all sects—such as the Gospel facts, faith, repentance, reformation, baptism, remission of sins, the Holy Spirit, sanctification, the resurrection, eternal life—yet we all know that these matters may be variously arranged, and presented in different attitudes more or less striking to the mind; and all that we can say for ourselves, on these topics, is, that we prefer the New Testament order and arrangement to everything in the world. We boast of no new discovery of truths entirely unknown or acknowledged before. All-precious truth is as old as the first century of the Christian Era. If we understand the words or things more or less clearly than our brethren in other countries, it will soon appear to themselves without our telling them of it.

Permit me only to add, at this time on this theme, that if the Christian world is to be morally elevated, healed, and restored to the primitive standard, it must be effected either by the discovery of some new truths, long lost, or by placing old truths in a new attitude to the mind, or by some new dispensation from Heaven. We incline to the conclusion most favourable to the setting of the old Gospel in its proper light, which, in this age would be a new light to the great mass of professors —and so new is it to many of the Rabbins and devout partizans of human creeds, that they suppose it to be a new Gospel.

Correct views of the Gospel facts; of the import and confirmation of the testimony of God; of faith; a change of heart, or repentance; of a change of life, or reformation; of Christian Baptism; of justification, or remission of sins; of the influence of the Holy Spirit in convincing the world of sin, righteousness, and judgment, and of animating and sanctifying the children of God; of the Christian hope, &c., are, and have long been, the burden of our labours. We think we have made some proficiency in these things from our long and most devout attention to God's Book; and that we have been enabled to place the Christian facts—the testimony of God, faith, reformation, regeneration, remission of sins, holiness, the work of the Holy Spirit, and the future hope of Christians, in a more clear, comprehensible, and intelligent light, than we have found them in any party, or in the standard of any party in Christendom.

But while we honestly and conscientiously thus avow our convictions, we thus offer them to the examination of our brethren and the public, demanding of them no implicit reception or acknowledgment of them, but requesting them to search and see whether these things are so.

Our views of the Holy Spirit's work, in the salvation of man, have attracted more attention, occasioned more slander, misrepresentation, and debate, than any other item, not excepting baptism for the remission of sins, as preached by Peter on the day of Pentecost. This, too, I perceive, occupies an important place in your letter before me. If, as you say, the Scotch Baptists have no dispute on this subject, they cannot have so much light upon it. We have had much debate on every item of the popular doctrine. No one Protestant tenet has been received or taught by us without discussion. We take nothing upon trust. We hold no view so sacred as not to be examined; and we find that in all the churches of the Reformation in the ratio of their discussions and examinations are they intelligent on all Christian topics. Knowledge, indeed, is not goodness; but Christian knowledge is essential to Christian goodness. It is, however, but the means: and it does not always appear that there is a necessary connexion between even the most correct knowledge and goodness. "Knowledge puffs up, but love builds up." However, knowledge next to goodness, and especially when perfected in goodness, is one of Heaven's best gifts to man.

We have been compelled to examine this subject more than any other, because the doctrine of American Revivals, so rife since the year 1734, has made Methodists of all the Protestants in America, except a

few genteel Episcopalians, whose love of good-breeding, more than their knowledge of the Gospel, has prevented them from screaming, swooning, fainting, jerking, laughing, shouting, under "the influence of the Holy Ghost," as they express it.

The article on American Revivals, in your April number, from the 'Baptist Magazine,' from the pen of Joseph Clarke, is modest enough on the fanaticism of our great revivalists. It tells only some of the truth; but he assures the English Baptists that "revival meetings may do for America, but they will not do for England." I could tell a tale that would make the ears of a Scotch and English Baptist tingle; but I forbear. Suffice it, that American Baptists and Presbyterians, with a few exceptions, and all the New Lights of every name and party, are much more enthusiastic than the Wesleyan Methodists of England, and no better read in Old Testament or New. Camp meetings is the order of the day among Regular Baptists, Calvinists, Fullerites, and all; New School Presbyterians, Cumberland Presbyterians, Christians, and Methodists, Old School, New School, and no school. I object not to a camp or field meeting, a one day, two day, or seven day meeting, as such; but you understand that "*camp* meeting" means not merely hill or dale, field or forest meeting; but a meeting *for a revival* —for deducing fire from Heaven—for altars, anxious seats, mourning benches, and all the machinery of "getting religion" by animal excitement.

My dear Brother, the half has not been told you of what I have seen and heard. Tens of thousands in America have got a religion by "the Baptism in fire of the Holy Ghost," who, if eternal salvation depended on it, could not tell where Jesus Christ was born, where the Gospel was first preached, or what the Gospel means. Myriads, too, have held this religion for a year, who, at the end of it, could not tell who wrote the Acts of the Apostles, or the design of that book. I should not be believed were I to tell half of what I know of the ignorance of the Book in this religious, enthusiastic, and fanatical population. "The preaching of the Holy Ghost," instead of preaching Christ crucified, buried, risen, glorified, is the chief cause of this.

We have got four kinds of operations of the Spirit in America—physical, metaphysical, spiritual, and moral. I have been represented as committing blasphemy against the Holy Spirit; as denying the Holy Spirit; as preaching a spiritless religion—because I teach that the Spirit of God only now operates through the written word, either in convincing sinners, or in consoling saints. Your quotations from Mr. R. S. very nearly and very happily express what I have learned from the Book on that subject, though I dissent from other views found in the same writer on the same subject. His views of sovereignty in the production of faith, differ nothing from physical operations in the practical tendency of both doctrines. He says, (vol. 2, London edition, 1768, p. 191,) "Two men may be employed with equal diligence in studying the Scriptures, and with equal seriousness in praying for divine assistance: the one may come to know the truth, and the other may grope in the dark all his life-time." Grant it: then why is this so? "Faith comes not by any human endeavours, or the

use of any means, even under the greatest advantages that men can enjoy; but of that same sovereign good pleasure which provided the grand thing believed." P. 166. "How is faith obtained? This I would answer by putting another question: How have the most remarkable discoveries that have served most for the accommodation of human life been obtained? Has not that Providence, which continually watches over the life of man, prevented human skill and industry in giving the first hint of these? I have been told that the polar direction of the magnet obtruded itself on the first discoverer, when he was in quest of no such thing, being occupied in some very different inquiry," &c. &c. P. 163.

For these and many such sayings, to which I have not leisure to refer, I have regarded the author of the 'Letters on Theron and Aspasio' as physical in his views of the production of faith as any of the populars; though at other times he says most excellent things of both the word and the Spirit of God.

But to return: Though I believe as firmly in the person and work of the Spirit of God, as in the divine person and work of the Lord Jesus—to us, "the true God and the eternal life"—as I do in the person and work of the Father of our Lord and Saviour Jesus Christ: although I believe that the Spirit of God is now the Spirit of Christ, and the gift of Christ, and the author of all spiritual conceptions, feelings, and desires in us; yet I must write and speak of the popular notions of conversion, regeneration, and spiritual operations as preached and taught by most of all parties, and authors, Scotch, English, and American, that I have seen, as I have done in the volumes of the 'Christian Baptist' and 'Millennial Harbinger.'

Where the word, the written word, has not come, has not been heard or preached, there is not one spiritual idea in the human mind. By this word, and in this word, the Spirit works; and, without it, he works no good view, feeling, or desire in any human being. As all the influence which my spirit has exerted on other spirits, at home or abroad, has been by the stipulated signs of ideas, of spiritual operations, by my written or spoken word—so believe I that all the influence of God's good Spirit now felt in the way of conviction or consolation in the four quarters of the globe, is by the word written, read, and heard, which is called the Living Oracles.

Calvinists and Arminians, after sailing round the word, back to back, meet face to face in their notions of spiritual operations. The Calvinian theory makes faith dependent on a special call or visit of the Spirit; and the Arminian theory makes the descent of the Spirit indispensable to true faith, some way enabling the sinner to believe. All human systems meet at last in one point; and that point, more or less, makes void the revelation of the Holy Spirit.

The folly of all theories upon abstract operations of the Spirit may, I think, appear to all persons of reflection, from the concessions of all parties, which you may find frequently alluded to in our volumes. *The belief of a positive, direct, or abstract operation of the Spirit is not necessary to such operation.* If the operation be sovereign and abstract, it matters not whether it be believed or not; for neither belief

nor the want of belief can, on the popular notion, secure or prevent such operation.

A correspondent, whom you may read in the present number, presents the same view in the form of a question:—"Is the belief of an abstract or direct operation of the Holy Spirit necessary in order to such operation? Answer *Yes*, or *No*. If the answer is affirmative, then the doctrine of abstract influence is exploded; for then is the operation *through faith*, and not without it. If the answer is negative, then why preach the necessity of believing in such operations, as the Spirit operates savingly without such belief?"

But of this, if required, I shall be more in detail hereafter. Meanwhile, I pray you excuse the desultory character of this communication. It was written midst unfavourable circumstances.

In all affection, for the truth's sake, and in the hope of immortality, ever yours, A. CAMPBELL.

WESLEYAN METHODIST REFORM ASSOCIATION.

[*From the Bath Guardian.*]

"What are we afraid of? Of overturning our first principles? If they are false, the sooner they are overturned the better. If they are true, they will bear the strictest examination."—*Chas. Parker, Esq., at the late Manchester Meeting.*

To the Editor of the Bath Guardian.

Sir,—If any one would know the truth in any point touching religion, which is controverted by different parties contending for pre-eminence in this world, under the covering of "zeal for the Lord of Hosts," the keenness of each faction on the points in dispute must be far from him; and the less concern he has in the temporal interests of either side, the more fit is he to judge of the strength of their arguments. In the heat of controversy each party snatches the readiest weapon for self-defence, or for the hurt of his adversary. In such cases, something of the truth may be found on both sides, but mixed with a deal of falsehood, and, therefore, the more dangerous; inasmuch as falsehood is never so successful as when she baits her hook with truth, and no opinions so fatally mislead us as do those which are not wholly wrong—even as no watches so effectually deceive their wearers as those that are sometimes right. In all controversies in which the love of truth is not at bottom, truth appears not like herself,—she drudges to the ambition, avarice, or worldly ease of a set of men, and *seems* to promote the temporal interest of one faction upon the ruin of another; and is ready to be treated, by either side, according to the appearance she makes against their interests. Yet truth, wherever she appears, demands regard; and it is not the least part of the duty we owe her rto contribute according to our power, to deliver her from the slavery she is put to by the parties who wish only to serve themselves of her.

These remarks will apply in every case where "certain questions of men's own superstition" are mixed up with some little portion of pure Revelation; but I allude, particularly, to certain measures, which, for some time past, have been in operation among the followers of Mr. Wesley, to abase the pride of the *lords* over the Methodist heritage, and to bring them into subjection to the original rules of "The House which *John* built." But such is the power of the "honest craft"—such is their hold upon their scripturally-untaught "simple-minded" followers—such is their command over the "breeches pockets" of their piously purse-proud supporters—such is the host of their "blue-stocking" and yellow-pocket "band-mates," *select* and common—the number of their valiant "leaders," male and *female*—the thousands of their "stewards," chapel and circuit, who have scarcely a finger in the management of the manifold "funds" of their "reverend masters"—the troop of their "trustees," bound down by certain deeds now confirmed in Chancery, and bowed down to the very earth under the weight of their responsibilities—the companies of young men "on the list of reserve," who, "ashamed to dig," are waiting for bread,—the hundreds of their brethren, already "in full connexion," who (with some honourable exceptions one would trust) are looking forward to have a voice "in Conference," if not an elevation to St. Peter's (I mean the President's) Chair,—the number of their "ecclesiastical courts," each having its spiritual inquisitor, besides the many *familiars* dispersed throughout the kingdom—such is their ability to fawn or frown, to pity or pray, to bless or bully, just as occasions require—such is the magnificence of some of their temples, and the accommodations afforded therein, for any who desire to witness a *theatrical* representation of the worship and service of the true God—such is the amount of their something-like national debt, *themselves not responsible* (and great debts give consequence)—such is the versatility of their "talents," that, in addition to their arduous spiritual duties, they can fill the situations of "financial secretaries," "secretaries to the missions," the presidency of a "theological institution," attend to the trade of booksellers, and, if reports are correct (and 'The Christian Advocate' ought to report nothing of its *friends* but what is true), some of these "Divines" have shares in banking and baking companies, which, of course, must be cause of some trouble to them—such is their tesselated scheme of things temporal with things spiritual, the Mosaic-pavement-like connexion of the "interests" of preachers and people, (at least so many of the "laity" as are *worth* anything) to these patterns of self-denying piety, and of the ties of consanguinity, and consequent connectional affinity—such is their concern for our "venerable Establishment," in her present dilemma, their friendship with "the Clergy," and their effrontery in asking the aid of noblemen, and "the great ones of the earth," to preside at their "public meetings," and thus to give countenance to their *Tertullonian* spoutings, and otherwise unscriptural proceedings—such is their secret influence in Tory head-quarters, and open hostility to public men of enlightened and liberal principles—such is the heterogeneous mixture, the motley group of incongruities, the compound of things terrifying and alluring, of deceit and violence,

delusion and persecuting worldly power, hardness and softness, beauty and honour, deformity and baseness; in short, not to be further tedious, such altogether is the "*Wesleyan Methodist Conference*," that, it may be feared, this "old Adam will prove too strong for young Melancthon." "The hundred in Conference" will put the ten thousands in the "Reform Association" to flight, and laugh them to scorn. How many "divisions," already, have gone out against them full, and returned home empty! How many, on some little hillock of their own, have crowed awhile against this "unclean and hateful bird," who have been glad again to *creep* under its wings, bound by an engagement never "to open the mouth, or to peep!" And why these failures? Because the Conference system, in doctrine and discipline, is founded upon truth? *The reverse is the case.* These "worthies" contended with "the hundred" on their own ground, which, being purely political, proved too mighty for the "dissatisfied." The monstrous compound which the Conference itself presents, and (but at the peril of its existence) *must* maintain, never had its prototype or fac-simile but in the priesthood of the Papal Church, in the darkest by-gone ages. The attempt, therefore, to effect a *Scriptural* Reform in Methodism, will certainly end as the efforts of a foolish man, who built his house upon the sand; or as the work of a builder, who laboured to erect a cone with its apex downwards; or, to use a more familiar comparison, about as successfully as the rubbing and scrubbing of some good-meaning people to make the skin of their blackmaoor *as white as their own.*

Of the gentlemen who take the lead in the "Reform Association" I have not the least knowledge, but through the press: their motives, so far as they may arise from a desire to promote the religion of the New Testament, I cannot but respect; but that their measures are at variance with the word of God, no one can doubt who holds the Bible in one of his hands, and a report of their proceedings in the other. Some members of the "Association" will, in all likelihood, read these remarks, and, it may be, despise them too. The contempt, however, will not be reciprocal. In the exercise of that charity "which seeketh not its own," and dares to utter truth at the risk of all men's displeasure, I would fain hope, for Christ's sake, for I have no interest in these things further than the glory of his name, and the extension of his spiritual kingdom are concerned, that what was but merely glanced at by some in the late meeting at Manchester, will be seriously taken up, and resolutely followed out in all its consequences—"To wit," that every church, or congregation of believers, in the apostolic sense of the word, is complete in itself; consequently, subject to no jurisdiction under Heaven; but, as a *spiritual body*, subject to Christ in all things *written*,—not in notes, or minutes, or institutes, or commentaries, or sermons, or lectures, or tracts, or magazines, but in the "Holy Scriptures." This, received as the word of God, would open the eyes to the mere human device, and consequent abomination of the "Conference plans;" and would lead on to the forming of *independent* Churches throughout the connexion; that all who might be found in "the rude and undigested mass," having a taste for the apostolic

Gospel might also be "set in order," to walk in primitive practices; which is *impossible* under Conference arrangements, or upon the ground taken by the Association. Might I beg to offer, in the sincerest good will, a word or two of advice to the ministers and members of the "Reform Association?" They will judge that I am no stranger to Methodism: I have long looked at it in the light of Revelation, and am assured that time and truth, the tried and steady friends of all true reformers, will "tales unfold," which will fully justify what has been published to the world respecting "Conference measures," in the last year or two. But as that only which is *of* God can be to the glory of God, (let *appearances* be what they may,) it would be well for the *Ministers* of the Association now to take special heed to themselves; and, however much they know of the Scriptures, to continue to search them with a trembling reverence and with a single eye, clear of all worldly expectations. And let them not shun from the fear of man, or from any hope in this world, to speak all the words of this life, and to declare the whole counsel of God: knowing this, that such a treasure is not committed to men to give out as they please. They must not only take heed of not handling the word of God deceitfully, and labour to "present every man perfect in Christ Jesus," but they must go before "the people" as ensamples of "holding fast the faithful word;" even as a shepherd, who leads his flock down a hill into the vale, being foremost, is *lowest*. This is the "Royal Road" for all New Testament ministers. And let the people themselves also give daily and diligent heed in searching the Scriptures, and examine every part of their minister's doctrine and example by the same rule, comparing Scripture with Scripture, that they may be followers of their pastors only as they can see them following Christ; that so their professed subjection to the Gospel may appear, all being subject the one to the other, in the fear of God, opposed to what the prophet calls "a fear towards God which is taught by the precepts of men;" and which has been the cause of the endless disputes and exceeding evils which have taken place in the *Christian world*. Let both preachers and people, therefore, bring all their former thoughts and opinions, in matters pertaining to the worship and service of God, to the simple standard of the Scriptures; ready to give up with every principle and practice which has no foundation there; and to take up with, and obey from the heart, every doctrine and doing that shall be found there. Even as the captive Jews, returning from typical Babylon, reformed themselves by the written law, which, through the good hand of God, remained among them, notwithstanding the captivity, and all the corruption which had prevailed among them. And herein they were encouraged by God himself, under all their wants, that they had his word and Spirit remaining among them. Following their example, the "Association" would see the necessity of *radically* reforming itself; then might it see clearly that Methodism *cannot* be reformed, that is, on scriptural ground. Like the "leprous house," under the law, it must be *broken down*, and the timber thereof, and all the mortar thereof, must be carried forth into some unclean place; then all the *living* stones being built together, on the foundation of the Apostles and

Prophets, might rise a holy temple to the Lord, "an habitation of God through the Spirit."

I have no pleasure in distorting any similitude aside from the sentiment it was brought to illustrate: my desire is, that truth may prevail. The Reformers will receive this or reject it as they please: they would lose nothing by burning this paper, and all the books "published at the Conference press," provided they would determine to stick unto God's testimonies, and be "men of one book," that is, the Bible. But, as God lives, and his word is true, and his dealings with the sons of men are uniform, not only the "Conference party," but all the "*ites*" which may retain the system of Methodism, *however modified*, shall, in the end, prove the folly and reap the reward, of making the word of God of none effect,—by perpetuating the *inventions* of no less a man than a "late Fellow of Lincoln College, Oxford,"—accommodated by his many "sons in the Gospel," the better to suit the *natural* mind of man, as well as to agree with the *spiritual* taste of modern times. "For as the fire devours the stubble, and the flame consumeth the chaff, so shall their root be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel."—I am, sir, your humble servant,

A. Z.

SCOTCH BAPTIST MEETING-HOUSE, AND THE 'LIVERPOOL STANDARD.'

[The town of Liverpool is remarkable for the number of its weekly journals; one of which, bearing the title of the 'Liverpool Standard,' is noted for its zealous advocacy of the cause of Toryism. A few weeks ago it came forth in its usual style of vituperation, and dexterously aimed a blow at the Scotch Baptists in that town. But if we might be allowed to use a parliamentary phrase, we should say, the worthy gentleman, the editor, "took nothing by his motion!" Of this, however, the reader shall judge for himself, after perusing the following letter, which appeared the next week in another Liverpool paper. —Ed. M. H.]

To the Editor of the Liverpool Mercury.

Sir,—In the 'Liverpool Standard' of Tuesday, April 27, the editor grossly abused some of the clergy of his own church, as unworthy of its honours, and unfit for its duties, and denounces them as qualified for Dissenting conventicles only, or "for the Scotch Baptist Meeting-house in Hunter-street, built over a convenient gin-shop." Some of our respectable clergymen, I remember, lately gave him some wholesome correction, but I am sorry that it has not mended him, as his sneers at them and the Scotch Baptists evidently show. Permit me, as one of that obscure body, to make a few remarks to this editor, and all in good humour.

His statement as to the site of our meeting-house, is, like many of his other statements, an erroneous one; for it is not built *over* a gin-shop, though it is *near* one. And what then? Is it worse situated than most of the village churches in England, which have for next door neighbour the village alehouse, which is *often* better frequented than the church? If by the word *convenient* he means to insinuate something unfavourable to our morals, I must say, and without any compliment to ourselves, that we are as sober a people as the editor or his friends; and if we had the *will* to make use of the convenient place aforesaid, we have not the *power*—thanks to the excellent regulations of our worthy mayor, which we wish to be most strictly enforced.

Though we are but plain men, who have never taken degrees either at Oxford or Billingsgate, yet we are not so ignorant as to believe that brick and mortar can be made *holy* by any ceremony, or that the purity of worship depends in the least on the splendour or situation of a house. This may seem strange doctrine to that editor, but it is a serious truth, and as old as Christianity itself. Besides, while I acknowledge that the situation of our Meeting-house is not altogether what we could wish—as we are not a rich people, we must be content with such accommodation as we can afford, for we pay for it out of our own funds, and ask no man for a farthing. We are compelled, as that editor well knows, to pay for the splendid temples of the Establishment, and all their apparatus, and for the incomes of its clergy, though we derive no benefit from them. And surely it is not honourable for men who defend a course so mean and so unjust to boast of their elegant accommodations, while they plunder us to build them; nor is it in good taste, or the way to make friends, first to spoil us, and then to ridicule us for our humble conventicle. To have the liberty of taking our money out of our pockets, for their pleasure and convenience, is bad enough; but for us to be spoiled, and laughed at by the spoiler, is no ordinary trial of human patience. However, as the 'Standard' often says, when he spares his adversary, and does not worry him outright, so say I,—"A good time is coming; we bide our time."

Though our Meeting-house has no pretension to elegance, and it would be hard to tell to what order of architecture it belongs, yet if the editor of the 'Standard' will step in on some Sabbath-day during service, he will find it a petty comfortable place after all. Seats free, and no collection from strangers! He may also hear illustrated, in a plain and simple way, some of the grand truths of Protestantism, which have been subscribed to by all the clergy of England, but which are both preached and written against by many of them: or he may hear precepts enforced which (if he believe and obey them) will make him a better man all the days of his life. "Lie not one to another," "Speak evil of no man," "Charity worketh no ill to our neighbour," "Blessed are the peace-makers," are excellent morals in theory, but still more excellent in practice.—Yours, &c.

May 4th, 1835. A SCOTCH BAPTIST.

MILLENNIAL HARBINGER,

&c.

No. VIII. OCTOBER 1, 1835. VOL. I.

MR. ALEX. CAMPBELL TO WM. JONES.

LETTER V.

[Since our last publication I have been favoured with the following interesting Letter from my American Correspondent, which I lose no time in laying before the readers of the 'Harbinger.' They will find it to be an answer to my 'Apology for the Scotch Baptist Churches in Britain.'—See 'M. H.' p. 69—77.]

MY MUCH-ESTEEMED AND VENERABLE BROTHER JONES,

Your favour of the 16th March, fraught with a rich variety of pleasing and profitable intelligence, has been thankfully received, and is herewith presented to our American readers. You have, in the interesting details with which it is replete, enlarged the views of our brethren in the origin and progress of the free and full discussion of the great principles of the Protestant Reformation, viz.—that "*the Bible alone is the religion of Protestants.*" This capital principle, strange as it may appear to most Protestants, so early adopted in Great Britain from the continent of Europe, never began to be fully discussed in Great Britain till the year 1728, about forty years anterior to the controversy, as far as known to me, which gave to Scotland its real precedence in biblical knowledge.

While I am much pleased to learn that the books I forwarded you finally reached their destiny, I have to express my regret, that, although the valuable works, by which you have more than repaid me, are safe on this side the Atlantic, yet, by some mishap, I have not had the pleasure of receiving them at Bethany. I hope, however, soon to receive them.

I cannot but regard, as a very kind and auspicious incident in the admirable administration of the Heavens, in which there can be no contingency, the occurrence which has opened so wide a door of inter-communication between England and America, on doubtless the most important of all the affairs of the present century connected with the kingdom of the Messsiah, as that which your and our publications promise to the English people, whether found in England, Scotland, Ireland, Canada, or the United States: for which I return my unfeigned thanks to the God and Father of our common Lord and Saviour Jesus Christ. May he make our correspondence an abundant blessing to all the citizens of his kingdom in the Old World, and in the New; and not to them only, but to the immense multitudes on both continents yet living in the world without God, without Christ, and without hope!

It will be obvious to our readers here, that you have not yet so far or so fully examined our publications, as to distinctly comprehend all the ground which we occupy in pleading the Bible cause. But you have given in the document preceding ample evidence of your cordial attachment to the grand distinctive and characteristic traits of the cause to which many myriads of the most intelligent and godly citizens of this happy land are most cordially devoted. It adds much to our pleasure to learn that one so well skilled in all ecclesiastical matters and things, in all questions connected with the faithful witnesses, with all the events of two thousand years—one so long and so intimately conversant with all the sacred literature and the distinguished advocates of reformation for the last half century—whose opportunities are not only equal, but indeed superior, to most men living—should, together with so many faithful brethren and churches in Scotland and England, not only approve our course in the main, but have been actually employed, substantially at least, in the very same blessed work, in the very bosom of the most illustrious and highly-honored nation on earth. For this, too, we thank God and take courage.

You judge correctly when you say, that I "had no intention in anything I have written to undervalue the labours of those great and good men"—those eminent fathers in

Scotland and England, M'Lean, Braidwood, Inglis, Peddie, &c.* Far be it! It is a duty we owe, under Christ, to render honour to whom honour is due—to esteem and respect those whom he has distinguished by high intellectual and moral endowments, and made the honoured instruments of good to our race. It is a religious duty to honour all God's benefactors to our fellow-men. Jealousy and envy are the characteristics of a little and contracted mind, and every way at variance with the suggestions of the Holy Spirit. Much more is the spirit of detraction at fault when it robs either God or man of the honour due.

I have not, by a quarter of a century, as much experience as you; and yet I have long since had too much to doubt, even in many good men, the existence of that vainglorious spirit of affected originality, which withholds the meed of praise and grateful acknowledgment to others, for the sake of pluming and adorning oneself with the labours, researches, and discoveries of predecessors and contemporaries.—Along with this we have had to lament the appearance of a haughty superciliousness and disregard for the talents and labours of others on the part of some Christians, who either were, or imagined themselves to have been, more highly-gifted with better powers of perception and reflection than their fellows. These are certain parts and parcels of the old man which ought to be nailed to the cross, and against which all Christians should wage a war of extermination.

That there has been evinced, even among those who have had courage to break with the world and its hierarchies, for conscience sake, something of the leaven of envy, jealousy, and the love of originality—and a disposition to plagiarize, to borrow without the wish to pay, or even to acknowledge the debt, is another proof that man in his best estate is altogether frail.

How much the Reformation for which we plead is indebted to the labours of those revered fathers of the

* I regret that my friend Campbell should have attributed to me expressions which I did not use. I have nowhere spoken of the persons alluded to, as *great* and *good* and *eminent*. It is his language—not mine; and should not have been marked as quoted.—W. J.

Scotch Baptist churches, I am not able to say. For my own part, I am greatly indebted to all the reformers, from Martin Luther down to John Wesley. I could not enumerate or particularize the individuals, living and dead, who have assisted in forming my mind. I am some way indebted to some person or other for every idea I have on every subject. When I begin to think of my debts of thought, I see an immense crowd of claimants—Dilworth and M'Crae, with their spelling-books, stand far back in the group. They, as well as Euclid, and Locke, and Bacon, and Newton, and ten thousand others, cast an eye upon me. If all the Hebrew, Greek, Roman, Persian, French, English, Irish, Scotch, and American teachers and authors, &c. were to demand their own from me, I do not know that I should have two mites to buy incense to offer upon the altar to my genius of originality for the honours vouchsafed me.

How many may have, in the way of moral causation, excited my mind to this train of reasoning, or to the examination of this fact or that incident, I am now, and shall be while life lasts, wholly unable to say. But that many individuals of whom I now know nothing, and of whom I never knew anything, have directly or indirectly set my mind abroach on things divine and human, and led me by a way which I knew not to very important results, I cannot doubt. I was early taught to take nothing upon trust —to think for myself: but who taught him that thus taught me, I cannot tell.

I may, therefore, indirectly be indebted to Archibald M'Lean, for example, much more than I am aware. A few years after my immersion, I read one volume of his tracts, and I do not know that I ever have read but his 'Review of Wardlaw's Lectures'—his 'Reply to Fuller'—a 'Defence of Believers' Baptism,—the 'Substance of Two Discourses preached on Faith, at Kingston-upon-Hull'—and a 'Treatise on the Commission.' Some time after my separation from the Presbyterian connexion and my immersion into the ancient faith, a Mr. John Boyle, of Ireland, with whom I formed a slight acquaintance in Scotland, once an Episcopalian parson, but then converted by John Walker, of

Dublin, to Separatism, made me a visit, and presented to me a volume of the above tracts, and thus introduced me to a knowledge of the name of M'Lean.

A few years ago, I purchased four volumes of the works of Archibald M'Lean from a Scotch family, the contents of which I have never examined to this moment. I have, just since writing the last period, taken them down from my shelves, and read the tables of contents. I find in them some pieces that I could wish to read, had I leisure; but, with various other good works, I have laid them up for a more convenient season. I know nothing of the works of Messrs. Braidwood, Inglis, and their associates.

But while on the subject of originality and the acknowledgment of literary and moral debts of thought, I soon found that our worthy friend M'Lean and the Edinburgh school had drawn largely and liberally from the writings and labours of Robert Ferriar, James Smith,* John Glas, &c., that school which began its operations in 1728, about forty years before the date of the Scotch Baptist churches.

The testimony of the King of Martyrs, rejected by the Synod of Angus and Mearns, 1728, I regard as the foundation of the Edinburgh reform school; and with all the developments and prominent incidents in the history of that controversy I made myself fully acquainted before I commenced my career in the work of reformation.

I paid the same attention to the Whitefield and Wesleyan school, which began its operations about the same time: and, indeed, to all the debates and controversies, from the days of Luther, Calvin, Knox, Owen, Glas, Sandeman, Bellamy, &c., down to the year of grace 1810; at which time I began to distrust everything, and *take the Bible alone.* I had *talked* about the Bible alone for some few years before, but all the while used it as a text book; but at this time I began to *take* and *use* the Bible alone as the only and infallible source of *the true light.* And most unhesitatingly can I say, that all my previous reading and

* Robert Ferriar and James Smith. The former wrote a *bloated* Preface to Mr. Glas's 'Testimony of the King of Martyrs,' and I believe it was the only production of his pen. Of the latter's authorship I never yet have either heard or seen a trace!!—W. J.

study of theology greatly disqualified me from understanding the book, although I had no doubt derived an immense revenue of ideas, critical and theological, from the labours of all the reformers. But not one of them ever gave a hint, and, from the best of my recollections, there is not to be found in all these reformers a hint upon the true and rational reading of the Book of God. I think I may hazard the assertion, and, certainly, from all my recollections, I do assert that the information found in my prefaces to the historical and epistolary books of the New Testament, and my hints to readers on the proper method of perusing the oracles, are not to be met with in all the writings of the school of 1728, or of the Edinburgh school of 1768, nor in the Wesleyan school of from 1721 to 1775.

This egotistic narrative is due to my Scotch and English brethren. I would have them know that we are not ignorant of what has been done in Britain and Ireland; and we are in possession of all their knowledge, and frankly acknowledge our debts to the great and wise and good men who have gone before us. I thank my heavenly Father that I was born at the proper time, and on the best spot on the earth, and surrounded with the best set of circumstances to afford me the best religious education which the ninteenth century could afford. Ireland gave me a good physical constitution and the elements of a general education; Scotland lent me her aids and her facilities so late as to the autumn of the year 1809. And in America I feel peculiarly happy in having its very best and most intelligent and most ardent sons my coadjutors.*

Brother Jones, tell Scotland that one of her sons, Walter Scott, of Edinburgh, has been my associate for more than twelve years, and now edits the 'Evangelist,' in Carthage, Ohio. He came to America a Presbyterian, was immersed by one of the Haldanean school, and was the first of our evangelists to republish *viva voce*, with effect, the Jerusalem Gospel in the forests of Ohio, reclaimed from the Indians

* Dr. Staughton imparted nothing to me. You have mistaken the passage alluded to in the 'Christian Baptist.' I never took a lesson from any American Rabbi.

some forty-five years ago. Tell England that one of her sons, Dr. John Thomas, of London, now edits the 'Apostolic Advocate,' Richmond, Virginia, and preaches with all zeal the faith first promulgated in Judea.* Tell them, moreover, that we have several American brethren controlling the press, and issuing their monthly periodicals devoted to original Christianity. There is brethren Johnston and Hall, of Georgetown, Kentucky, editors of the 'Gospel Advocate;' brother Stone of Jacksonville, Illinois, editor of the 'Christian Messenger.' New York and Massachussetts have also commenced two periodicals the present year.

You see, then, that England, Scotland, Ireland, and America, are united as they ought to be (of one blood, of one language, of one faith, of one Lord, of one baptism) in the glorious work of restoring the Christian Institution to its primitive simplicity, power, and glory.

Let me add, that some of the sons of Martin Luther also have come under the flag of the original Gospel. Two influential and intelligent German Lutheran preachers have recently come heart and hand into the ranks of reformation. Some of the French, also, and their descendants in America, the sons of those who fled to this asylum after the revocation of the edict of Nantz, are in the ranks of reformation; and, true to the principles of their persecuted fathers, lift up their voice for the precious liberty which Messiah bestows upon his people. The inhabitants of the Canadas, New Brunswick, and Nova Scotia, are stretching out their hands across the North American lakes, and saying to our citizens, "Come over and help us!" Even from Mexico a whisper is heard, saying to us, "Remember that God hath made of one blood all nations of men to dwell on all the face of the earth." And last, though not least of all, some of the remains of the good Old Britons, the Welsh, go heart and soul into the cause we plead, and say, "We will go

* Tell them not, however, of these little inaccuracies of the Genevese branch of the Apostacy: impute it to a LAPSUS PENNÆ, and to the ardour of his zeal for the original Gospel and order of things. He is a chosen vessel.

with you; for God of a truth is among you, and we shall be blessed!"

I would have our English, Scotch, and Irish brethren to know that we are intimately acquainted with all their efforts at reformation, down to 'Carson on Baptism.' I had the pleasure of a personal acquaintance with Greville Ewing and Ralph Wardlaw, of Glasgow; and have heard once, at least, A. Carson, of Tubermore; John Walker of Dublin; and almost all the men of note that were conspicuous, from 1800 to 1809. When a lad, I listened with pleasure to Cooper and Richards, the evangelists of England, I think of Lady Huntingdon's connexion. For though of the strictest sect of the Presbyterian faith, I was always a practical advocate for the duty of "occasional hearing."

But now, brother Jones, after all these acknowledgments for myself and brethren, I have no hesitation in saying, that there will be found views of the Christian Institution *wholly new*, as far as the works of all the schools to which I have alluded are concerned. This I say, not from vanity, nor from any pretensions to originality, but from a conviction, before God, that it is due to all the citizens of Christ's kingdom, in Europe and America, to state, that the cause we plead is at least something in advance of even the Scotch, or English, or American Baptists, as I have no doubt will appear to yourself from a careful examination of the books forwarded you.

We have no need of new inventions—we only claim some new discoveries; and these are only so far *new* to us, as we have combined and arranged certain ideas derived from the Book, possessed by myriads before we were born. But is there anything of which it can be said, "Behold! this is altogether new"?

In my next, for the sake of not setting up claims for the honour that comes from man, but for the sake of seeking the honour of our Master, we shall state some points that distinguish this cause from any ever pleaded in Europe or America since the great apostacy.—Affectionately and in much esteem, yours, &c. A. C.

EXPOSTULATORY LETTER

ADDRESSED TO THE CELEBRATED GENERAL WASHINGTON, OF MOUNT VERNON, IN VIRGINIA, ON HIS CONTINUING TO BE A PROPRIETOR OF SLAVES. WRITTEN IN THE YEAR 1796.

[The author of the following letter was a blind bookseller in Liverpool —a man of liberal principles, and a great admirer of the character of Gen. Washington, though quite unable to reconcile his conduct, in possessing slaves, with his avowed principles as a defender of "The RIGHTS of MAN." The letter was transmitted to the American President, who opened it—perused it—and soon afterwards returned it to the writer, in an envelope, without a syllable in reply! As the subject of American slavery is now a topic of general discussion on both sides of the Atlantic, I have thought the printing of it might not be unacceptable to the friends of the 'Harbinger.' The President was evidently irritated by it; but, as the writer of it remarked at the time, "this was no bad symptom; for irritation, causelessly excited, will frequently subside into shame; and, to use the language of the moralist, 'where there is shame, there may, in time, be virtue.'"—W. J.]

It will generally be admitted, Sir, and perhaps with justice, that the great family of mankind were never more benefited by the military abilities of any individual, than by those which you displayed during the memorable American contest. Your country was injured; your services were called for; you immediately arose, and, after performing the most conspicuous part in that blood-stained tragedy, you again became a private citizen, and unambitiously retired to your farm. There was more of true greatness in this procedure than the modern world at least had ever beheld; and, while public virtue is venerated by your countrymen, a conduct so exalted will not be forgotten. The effects which your revolution will have upon the world are incalculable. By the flame which you have kindled, every oppressed nation will be enabled to perceive its fetters; and, when man once knows that he is enslaved, the business of emancipation is half performed. France has already burst her shackles; neighbouring nations will in time prepare, and another half century may behold the present besotted Europe without a peer, without a hierarchy, and without a despot. If men were enlightened, revolutions would be bloodless; but how are men to be enlightened, when it is the interest of governors to keep the go-

verned in ignorance? "To enlighten men," says your old correspondent, Arthur Young, "is to make them bad subjects." Hurricanes spread devastation; yet hurricanes are not only transient, but give salubrity to the torrid regions, and are quickly followed by azure skies and calm sunshine. Revolutions, too, for a time, may produce turbulence; yet revolutions clear the political atmosphere, and contribute greatly to the comfort and happiness of the human race. What you yourself have lived to witness in the United States is sufficient to elucidate my position. In your rides along the banks of your favourite Potomac, in your frequent excursions through your own extensive grounds, how gratifying must be your sensations on beholding the animated scenery around you; and how pleasurable must be your feelings on reflecting that your country is now an asylum for mankind; that her commerce, her agriculture, and her population, are greater than at any former period; and that this prosperity is the natural result of those rights which you defended against an abandoned cabinet, with all that ability which men who unsheath the sword in the cause of human nature will, I trust, ever display! Where liberty is, there man walks erect and puts forth all his powers; while slavery, like a torpedo, benumbs the finest energies of the soul!

But it is not to the Commander-in-chief of the American forces, nor to the President of the United States, that I have aught to address; my business is with George Washington, of Mount Vernon, in Virginia, a man who, notwithstanding his hatred of oppression, and his ardent love of liberty, holds at this moment hundreds of his fellow-beings in a state of abject bondage. Yes! you, who conquered under the banners of freedom,—you, who are now the first magistrate of a free people, are (strange to relate) a slaveholder! That a Liverpool merchant should endeavour to enrich himself by such a business is not a matter of surprise; but that you, an enlightened character, strongly enamoured of your own freedom—you, who, if the British forces had succeeded in the eastern states, would have retired with a few congenial spirits to the rude fastnesses of the western wilderness, there to have enjoyed that blessing, without which a paradise would be disgusting, and with

which the most savage region is not without its charms; that you, I say, should continue to be a slave-holder, a proprietor of human flesh and blood, creates in many of your British friends both astonishment and regret. You are a republican, an advocate for the dissemination of knowledge, and for universal justice,—where, then, are the arguments by which this shameless dereliction of principle can be supported? Your friend Jefferson has endeavoured to show that the negroes are an inferior order of beings; but surely you will not have recourse to such a subterfuge. Your slaves, it may be urged, are well treated. That I deny—man can never be well treated who is deprived of his rights. They are well clothed, well fed, well lodged, &c. Feed me with ambrosia, and wash it down with nectar, yet, what are these if liberty be wanting? You took arms in defence of the rights of man. Your negroes are men. Where, then, are the rights of your negroes? They have been inured to slavery, and are not fit for freedom. Thus it was said of the French; but where is the man of unbiased common sense who will assert that the French republicans of the present day are not fit for freedom? It has been said, too, by your apologists, that your feelings are inimical to slavery, and that you are induced to acquiesce in it at present from motives of policy. The only true policy is justice; and he who regards the consequences of an act, rather than the justice of it, gives no very exalted proof of the greatness of his character. But if your feelings be actually repugnant to slavery, then you are more culpable than the callous-hearted planter who laughs at what he calls the pitiful whining of the abolitionists, because he believes slavery to be justifiable; while you persevere in a system which your conscience tells you to be wrong. If we call the man obdurate who cannot perceive the atrociousness of slavery, what epithets does he deserve, who, while he does perceive its atrociousness, continues to be a proprietor of slaves? Nor is it likely that your own unfortunate negroes are the only sufferers by your adhering to this nefarious business. Consider the force of an example like yours; consider how many of the sable race may now be pining in bondage, merely, forsooth, because the

President of the United States, who has the character of a wise and good man, does not see cause to discontinue the long-established practice! Of all the slave-holders under heaven, those of the United States appear to me the most reprehensible; for man never is so truly odious as when he inflicts upon others that which he himself abominates. When the cup of slavery was presented to your countrymen, they rejected it with disdain, and appealed to the world in justification of their conduct; yet such is the inconsistency of man, that thousands upon thousands of those very people, with yourself amongst the number, are now sedulously employed in holding the self-same bitter draught to the lips of their sable brethren. From men who are strongly attached to their own rights, and who have suffered much in their defence, one might have expected a scrupulous attention to the rights of others, did not experience show, that when we ourselves are oppressed, we perceive it with a lynx's eye; but when we become the oppressors, no noon-tide bats are blinder. Prosperity perhaps may make nations, as well as individuals, forget the distresses of other times; yet surely the citizens of America cannot so soon have forgotten the variety and extent of their own sufferings! When your country lay bruised by the iron hand of despotism, and you were compelled to retreat through the Jerseys with a handful of half-naked followers; when the bayonet of the mercenary glistened at your back, and liberty seemed about to expire; when your farms were laid waste, your towns reduced to ashes, and your plains and woods were strewed with the mangled bodies of your brave defenders; when these events were taking place, every breast could feel, and every tongue could execrate the sanguinary proceedings of Britain; yet, what the British were at that period you are in a degree at this. You are boastful of your own rights—you are violators of the rights of others; and you are stimulated, by an insatiable rapacity, to a cruel and relentless oppression. If the wrongs which you now inflict be not so severe as those which were inflicted upon you, it is not because you are less inhuman than the British, but because the unhappy objects of your tyranny have not the power of resistance. In defend-

ing your own liberties you undoubtedly suffered much; yet, if your negroes, emulating the spirited example of their masters, were to throw off the galling yoke, and, retiring peaceably to some uninhabited part of the western region, were to resolve on liberty or death, what would be the conduct of the southern planters on such an occasion? Nay, what would be your conduct? You, who were "born in a land of liberty," who "early learned its value;" you, who, "in a word, devoted the best years of your life to secure its permanent establishment in your own country, and whose anxious recollection, whose sympathetic feelings, and whose best wishes are irresistibly excited, whensoever in any country you see an oppressed nation unfurl the banners of freedom;" * possessed of those energetic sentiments, what would be your conduct? Would you have the virtue to applaud so just and animating a movement as the revolt of your southern negroes? No! I fear both you and your countrymen would rather imitate the cold-blooded British cabinet, and, to gratify your own sordid views, would scatter, among an unoffending people, terror, desolation, and death. Harsh as this conclusion may appear, yet it is warranted by your present practice; for the man who can boast of his own rights, yet hold two or three hundred of his fellow-beings in slavery, would not hesitate, in case of a revolt, to employ the most sanguinary means in his power, rather than forego that which the *truly* republican laws of his country are *pleased* to call his property. Shame! Shame! that man should be deemed the property of man; or that the name of Washington should be found among the list of such proprietors!

Should these strictures be deemed severe, or unmerited on your part, how comes it, that while, in the northern and middle states, the exertions of the virtuous quakers, and other philanthropists, have produced such regulations as must speedily eradicate every trace of slavery in that quarter?—how comes it, that from you these humane efforts have never received the least countenance? If your mind

* See the answer of the President of the United States to the address of the Minister Plenipotentiary of the French Republic, on his presenting the colours of France to the United States.

have not sufficient firmness to do away that which is wrong the moment you perceive it to be such, one might have expected that a plan for amcliorating the evil would have met with your warmest support: but no such thing. The just example of a majority of the states has had no visible effect upon you; and as to the men of Maryland, of Virginia, of the two Carolinas, of Georgia, and of Kentucky, they smile contemptuously at the idea of negro emancipation; and, with the state constitution in one hand, and the cow-skin in the other, exhibit to the world such a spectacle as every real friend to liberty must from his soul abominate.

> " Then what is man? And what man, seeing this,
> And having human feelings, does not blush
> And hang his head to think himself a man? "

The hypocritical bawd who preaches chastity, yet lives by the violation of it, is not more truly disgusting than one of your slave-holding gentry bellowing in favour of democracy. Man does not readily perceive defects in what he has been accustomed to venerate; hence it is that you have escaped those animadversions, which your slave proprietorship has so long merited. For seven years you bravely fought the battles of your country, and contributed greatly to the establishment of her liberties; yet you are a slave-holder! You have been raised by your fellow-citizens to one of the most exalted situations upon earth, the first magistrate of a free people; yet you are a slave-holder! A majority of your countrymen have recently discovered that slavery is injustice, and are gradually abolishing the wrong; yet you continue to be a slave-holder! You are a firm believer, too, and your letters and speeches are replete with pious reflections on the Divine Being, Providence, &c.; yet you are a slave-holder! Oh, Washington! " ages to come will read with astonishment," that the man who was foremost to wrench the rights of America from the tyrannical grasp of Britain, was among the last to relinquish his own oppressive hold of poor and unoffending negroes.

In the name of justice, what can induce you thus to tarnish your own well-earned celebrity, and to impair the fair features of American liberty with so foul and indelible a blot? Avarice is said to be the vice of age. Your slaves,

old and young, male and female, father, mother, and child, might, in the estimation of a Virginian planter, be worth from fifteen to twenty thousand pounds. Now, Sir, are you sure that the unwillingness which you have shown to liberate your negroes does not proceed from some lurking pecuniary considerations? If this be the case, and there are those who firmly believe it is, then there is no flesh left in your heart; and present reputation, future fame, and all that is estimable among the virtuous, are, for a few thousand pieces of paltry yellow dirt, irremediably renounced.

Liverpool. EDWARD RUSHTON.

LETTER FROM THE LATE MR. R. SANDEMAN TO HIS FATHER.

[*Concluded from our last.*]

I myself remember well how cheerful and fervent you appeared upon your return from Tealing and Dundee, and notwithstanding that as I observed you got little thanks at home for such expensive journies, yet I never saw you look more cheerful than you did then. I recollect very well I have stood at the chair's back till late at night, as is usual for boys when anything new or surprising draws their curiosity; and I have had a kind of satisfaction in hearing and seeing you and the brethren that sometimes came along with you from Dundee appearing so warm and hearty in your conversing about the kingdom of Heaven; and that in the view of hardships and sufferings in this world, which you seemed to make very light of in comparison of the glorious hope set over against them.

These appearances, which seemed some way new and strange to me, sometimes affected me, and were, I think, among the first things that served to recommend Christianity to me; and from what I have heard you say about your satisfaction, in what you did for the support of that glorious cause, I was at that time led to think something like this,—"surely, if my father hold on his way, our bread is broken."

Now, dear Father, for your sake, I have been very free and particular with you, that if possible I might recall to your mind the impression things made upon you at that time. Thus you received the word of Jesus Christ's heavenly kingdom with joy, and endured for a while till those impressions cooled and wore off your mind; then you began by degrees to sour upon it; the deceitfulness of riches and lust of other things entered in and

choked the word, so you withered away. The disesteem of the professors, and of such as you thought godly men, was a thing you could not put up with; and though you bore it for a while, you wearied through time, and it overcame you at last. You have need to beware, therefore, that you be not ranked with those who are set forth as an example of profanity of mind in losing the blessing like Esau, who for one poor morsel of meat sold his birthright; and surely all the wealth and esteem we can gain by shifting the cross of Christ is but a sorry exchange for a man's soul, and is but a poor morsel of meat in comparison to the blessed hope that Jesus Christ hath laid up for his blessed people. There is also a very awful consequence of your apostacy with respect to others, for which, according to the Scriptures, you are accountable; for, says Jesus, "Woe unto the world because of offences, for it must needs be that offences come, but woe unto that man by whom the offence cometh." Now, *your* turning your back upon the truth, which you once professed with us, served to harden others, and made them speak evil of the way of truth, by reason of the bad commendation you gave it; and there were even some that took occasion to say, that if it had been a right way, such a solid Christian, *as they took you to be*, would not have left it; for the farther you went from that way, you were always reckoned the better Christian, by those sort of Christians who hate the truth, as it stands inseparably connected with the cross. But remember that the esteem that is purchased at this rate from men, makes a man become an abomination in the sight of God, according to Jesus Christ's way of reckoning. Now, seeing your way serves so much to harden men against the Scripture way of following Christ, how will this agree with your so often expressing your earnest desire for the success and thriving of the Gospel, and that souls may get much good under it, and that a work of conversion and regeneration may be carried on, and that a real concern about true religion may abound more in the place where we live? I say, how shall your sincerity in this desire appear, when your way serves so much to lay an offence and stumbling block in the way of the world against the scriptural profession of the name of Christ? This, indeed, carries in it a woe unto the world, but Christ added these fearful words, "Woe unto *that man* by whom the offence cometh." I know that you are not free from conviction now and then of the evil of your apostacy; but you always find some pretence to remove the blame from yourself, and to lay it upon others, and you sometimes say that, if you had not been so hardly dealt with, you might have continued with us yet. But though the treatment you met with at leaving the church should appear a little too severe, yet *your after-conduct*, in so readily joining in the whole antichristian

worship, and with the enemies of this profession in their opposition to it, will only prove that they who dealt with you understood you a little better than you did yourself, and so behoved to take you up a little more sharply than you could then see occasion for; and their way of dealing with you evidently showed this much, that they wanted not *yours* but *you;* for if they had the least intention of making anything of you, it is a plain case that they could have made a great deal more of you by flattering you than by dealing with you in the manner they did. Now, I say, your so readily joining with the enemies of this profession, evidently proved that *your heart was not with us*, even before you left us. For if you had been unjustly put out of that way that you loved to walk in, you would *not* have chosen so readily to walk in a way so entirely opposite to it, and so heartily joining the national worship and order, which, if ever your conscience was informed about anything, you know to be very opposite to the order wherein Christ calls his people to walk. I know you blinded yourself with such vain pretences as this, that you have seen much of the Lord's presence in the ordinances of the national church, and you fortify yourself with this argument against the words of Christ that we bring to your conviction. But the apostles of Christ assure us that every spirit that does not hear their words *is not* of God, let it pretend to what it will; and it is certain that the Seceders, or Quakers, or even the Papists, can boast as much this way as you can do. But we are not to believe every spirit that boasts of having Christ's presence, but we are to hearken to the account that Christ himself gives of his presence, and we can only expect it *there* where he has promised it, and wherever the doctrine of his apostles appears teaching his disciples to observe all things whatsoever he has commanded them, he says, "Lo, I am with you alway, unto the end of the world."

And he tells us, where his disciples are gathered together in his name, with their elders and deacons, according to his institution, "there am I in the midst of them;" and he says he walks "in the midst of the seven golden candlesticks," that is, you know, churches like the Seven Churches in Asia. I shall not weary you quoting more texts on this head, for the New Testament is everywhere full of them. Beware, therefore, dear Father, of persisting in your apostacy, for the pleasing of any sect of men, or for any worldly consideration whatsoever, for it is written, "if any draw back, my soul shall have no pleasure in him."

Before I have done, I shall put you in mind of one thing, which I look upon as one main spring of your apostacy, and as it is a thing that serves to smother the convictions that yet seize your mind at times—that is, your giving more ear to my mother than to the voice of the Son of God in the Scriptures; for however

affectionate my mother has been to me and the rest of her children, and however careful of our well-being in the world, yet one thing is certain, she never was well affected to the TRUTH which we profess. Therefore, dear Father, I would have you reflect upon the first entrance of sin into the world, and see what God says to Adam, Gen. iii. 17. I am pretty sure my mother has not been without convictions now and then, and I am afraid your yielding the cause has served to harden her against the truth which we profess, and which she has had so much access to hear about. I have often been much concerned about my mother, and had reason, as she was very kind to me; but I have not the same handle to take hold of her conscience by that I have of yours; if she belongs to Jesus Christ HE will take care of her, and if it please him to give you repentance you will be the fittest hand to deal with her conscience. I know it is your natural temper to desire ease and quietness, and that you would rather submit in most cases, and suffer yourself to be driven aside from your purpose, than to be at the trouble of maintaining and pursuing it against any considerable opposition; and if you had nothing but the things of this life to be concerned about, I should not blame you much for this temper of mind, because it is a matter of no great moment whether a man obtains his purpose or be diverted from it as to all the short-lived enjoyments of this life. But, dear Father, consider that the matters of eternal life and death are not to be trifled with. If a man be in good earnest for eternal life, he will be at any rate like a wise merchant, he counts the cost—becomes resolute and positive to part with everything else rather than lose the pearl of great price. He will rather disoblige and provoke all his nearest and dearest friends and relations, and part with his beloved ease and quiet, and everything that is dear to him in this world, than risk the losing of eternal life. The love of the truth gives resolution and boldness to men of the most timorous temper, and gives courage to suffer, though they should not be able to defend or contend for the same with the pen or tongue of Paul or Apollos; and *Jesus Christ*, in his invitation to sinners to follow him, speaks continually to this purpose, wanting none but such as were resolute for the kingdom of Heaven, and ready to run all hazards for it. He says, from this time the kingdom of Heaven suffereth violence, and the violent take it by force; and he says, Luke, xiv. 26, "If any man come unto me, and hate not his father, and mother, and wife, and children, and brethren and sisters—yea, *and his own life also, he cannot be my disciple;* and whosoever doth not bear the cross, and come after me, connot be my disciple;" and, again, "Whoso putteth his hand to the plough, and looketh back, is not fit for the kingdom of Heaven."

Now, dear Father, having considered your way as narrowly as I could, I have laid all those things before you which I think endanger your eternal welfare in as plain language as I was able, under six heads, which I shall here tell you over again, and set before you in one view.

The first is, your being influenced in your religious concerns more by the authority and esteem of men noted for godliness, than by the authority and approbation of the living God in the Scriptures.

The second is, you have been joining the love of the world together with the profession of the name of Jesus.

The third is, your great and fatal mistake about what is the main thing in religion.

The fourth is, your endeavouring to discourage your children from following Christ according to his word.

The fifth is, your apostatizing from that holy profession which your conscience was once enlightened about, and joining with its enemies, and your persisting in this apostacy notwithstanding of frequent convictions.

The sixth and last is, your hearkening more to my mother than to Jesus Christ, and choosing rather to enjoy your own ease and quiet than to contend earnestly, as the apostle Jude says, for the faith once delivered to the Saints.

Now, dear Father, I earnestly entreat you to hearken to the words of Jesus Christ, which I have been laying before you, and let your conscience *speak out freely*, for I have not spoken these things to upbraid or provoke you, but to convict you. Beware, dear Father, of reasoning against any convictions you have, or of putting the blame from yourself upon others; for when Christ comes to judgment he will admit no excuses from any man for disobeying any of his words, and the Spirit of God strives with you for your good; remember it is very dangerous, as well as ungrateful, to resist his will. Wherefore, I entreat you again, dear Father, to bethink yourself, while God exercises his long-suffering patience towards you, and while there is yet a door open in the Gospel for repentance and the remission of sin; while the Father of mercies and the God of all grace is yet saying, Hosea, xiv. 4, "I will heal their backslidings, I will love them freely, for mine anger is turned away from him;" even his beloved son Jesus Christ, who taketh away the iniquity and backslidings of all sorts of sinners upon himself, bearing them on his own body to the tree, and hath reconciled to God, by the sacrifice of himself, Rom. viii. 3. Beware then of blinding yourself, or of hiding or covering your sin by excuses or reasonings, for it will be happy for you that your iniquity be hid *only* under the covering of the precious blood of Christ, which is able to

present you without fault before God. Be not then ashamed to confess your sin *freely*, over the head of this true sacrifice. Let not the world, reproaching you for changeableness, hinder you from making another change yet, and returning to your duty.* It is much better to be disregarded by the world than to be put to shame at the coming of the Lord Jesus Christ, before whose judgment-seat we must all soon appear to give an account of the deeds done in the body, whether good or whether evil. The greatest ground of hope I have about you, dear Father, is, that you are under the censure of the church of Jesus Christ, which you left, as the last mean of his appointment for your recovery; and as the design of this letter is to refresh your memory, and bear home upon your mind the justness of this censure, so that it may prove effectual by the blessing of Jesus Christ, in whose name it was inflicted for your recovery, is the earnest wish and prayer of, dear Father,

Your affectionate son,

ROBERT SANDEMAN.

P.S.—Dear Father, as this is not the first time that you have apostatized from the Christian profession, though I am sorry to say it is by far the longest, I think it proper here, by way of postscript, to recall to your mind a confession you made of the sin of your apostacy upon a former occasion to the Church of Christ in Dundee. I have beside me that very letter which you sent to the church, subscribed with your own hand, and I shall here give you a copy of it word for word. It runs thus:—"To the elders, deacons, &c., of the Church of Christ, assembling at Dundee. I intended to have come down myself, at this time, to the assembly of the church, and to have endeavoured to give satisfaction to the whole, elders and brethren, who are justly offended with me for sinfully withdrawing from the profession of Christianity among you, and to have desired access to the church again; but the state of my health, and the severity of the weather, make it impracticable for me to come at present; and, therefore, this serves to entreat you will, in my name, acquaint the church when assembled, that, if my heart deceives me not, I am sensible of, and desire to be grieved for my rash and sinful deserting of the profession of the faith and hope of the Gospel in that church of Christ whereof ye are the overseers, and I confess I have preferred the lusts of this world to the hope of the glory to be revealed when Christ appears, and I have highly dishonoured him and grieved and offended his disciples. My mind has often, since I went out, wrought in pride and enmity against the Christian profession and the members of the church who

* See Proverbs xxviii. 13.

have disowned and forsaken any intimacy with me, even when my conscience was convinced they were obeying the word of God in shunning my company for my conviction. I likewise own that the word of God has often struck my conscience, and filled my mind with terror for my apostacy from the profession I once made amongst you—and I see from that word that I cannot have access and liberty to obey Jesus Christ the Lord, but in such a church as you are; and therefore my earnest request is, that the church will show forth the bowels of sympathy of the merciful High Priest in ardent prayer to the God of all grace to pardon me, the chief of sinners, and that I may have ground to hope, that, upon my coming up to your assembly, you will pity and give me access again to serve the Lord Jesus as a member of the church. I also beg your sympathy, with my distressed family, and hope Mr. Glas, and such of the brethren I have conversed with more fully, will lay my case before the church; and that the Lord our righteousness may bless his churches, and advance his kingdom is the prayer of yours, affectionately,

"16*th March*, 1733. ——"

In consequence of your letter, the elders, in behalf of the church in Dundee, returned the following answer:—

"*Dundee*, 19*th March*, 1733.

"DEAR BROTHER,

"We received and communicated your penitential letter to the church last Sunday, and having considered the grounds of your desire to be again received, and the things represented to Mr. Glas, William Morrison, and George Miller, who testified to them of the belief of the sincerity of your confession, in your letter, the church unanimously declared their satisfaction; and, therefore, by solemn prayer the church received you in the name of Jesus Christ as a member thereof, so that you now again stand in the open profession of that blessed name, and you are by the church recommended to the work of his grace, hoping he will enable you to adorn the doctrine of his Gospel by a willing subjection to his laws; and that having your eye fixed on the Lord your righteousness, you will zealously appear in the concerns of his glory, and the rather that the sovereignty of his mercy and his bowels of compassion may be opened to you, who have dishonoured him, offended his little ones, and hardened the world by your apostacy. That his grace may be with you, is the prayer of the church and of the elders."

Dear Father, how happy for you, and your sons, would it be to see an event like this happen again!

ON READING THE BIBLE.

[*From the Christian Baptist, Vol. III.*]

There is, perhaps, no book read more than the Bible, and it appears as though no book generally read was less understood. This, no doubt, has arisen from a combination of causes which exists in relation to no other book in the world. If any other book in the English language had as many commentaries written upon it, had as many systems predicated upon it, or upon particular constructions of it; if any other book were exhibited in the same dislocated and distracted light, had as many debates about its meaning, and as many different senses attributed to its words; if any other book were read as the Scriptures are commonly read, in the same broken, disconnected, and careless manner, with the same stock of prejudices and preconceived opinions, there is every reason to believe that it would be as unintelligible and as little understood as the Bible appears to be. We often wonder at the stupidity of the Jews in our Saviour's time in relation to his pretensions and claims, and no doubt posterity will wonder at our stupidity and ignorance of a book which we read so often and profess to venerate so highly. There is a greater similarity in the causes and reasons of their and our indocility than we are aware of. The evil one has the same interest in obscuring this volume, which he had in obscuring the evidences of his mission; and the vitiosity of man, both natural and acquired, exhibits itself in the same aspect towards the Bible as it did in reference to the person concerning whom it was all written.

But among the myriads who religiously read the Bible, why is it that so little of *the spirit* of it seems to be caught, possessed, and exhibited? I will give one reason, and those more wise may add to it others. Many read the Bible to have a general idea of what it contains, as a necessary part of a polite education; many read it to attain the means of proving the dogmas which they already profess; many read it with a design of being extremely wise in its contents; many read it that they may be able to explain it to others; and, alas! but few appear to read it supremely and exclusively that they may practise it; that they may be conformed to it, not only in their outward deportment, but in the spirit and temper of their minds. This is the only reading of it which is really profitable unto men, which rewards us for our pains, which consoles us now, and which will be remembered for ages to come with inexpressible delight. In this way, and in this way only, the spirit of it is caught, retained, and exhibited. Some such readers seem to be enrapt or inspired with its contents. Every sentiment and feeling which it imparts seem to be the sentiments and feeling of their hearts; and the

Bible is to their religion what their spirit is to their body—the life and activity thereof. The Bible to such a person is the medium of conversation with the Lord of Life. He speaks to Heaven in the language of Heaveu, when he prays in the belief of its truth, and the Great God speaks to him in the same language; and thus the true and intelligent Christian *walks* with God and *converses* with him every day. One hour of such company is more to de desired than a thousand years spent in intimate converse with the wisest philosophers and most august potentates that earth ever saw. A. C.

UNITY OF OPINION.

[*From the Christian Baptist, Vol. III.*]

"Unity of opinion, abstractedly considered, is neither desirable nor a good; although, considered *not in itself*, but with reference to something else, it may be both. For men may be all agreed in error; and, in that case, unanimity is evil. Truth lies within the Holy of Holies, in the temple of knowledge; but doubt in the vestibule that leads unto it. Luther began by having his doubts as to the assumed infallibility of the Pope; and he finished by making himself the corner stone of the Reformation. Copernicus and Newton doubted the truth of the false system of others before they established a true one of their own. Columbus differed in opinion with all the old world before he discovered a new one; and Galileo's terrestrial body was confined in a dungeon for having asserted the motion of those bodies that were celestial. In fact, we owe almost all our knowledge, not to those who have agreed, but to those who have differed; and those who have finished by making all others think with them, have usually been those who began by daring to think for themselves; as he that leads a crowd must begin by separating himself some little distance from it. If the great Harvey, who discovered the circulation of the blood, had not differed from all the physicians of his own day, all the physicians of the present day would not have agreed with him. These reflections ought to teach us that every kind of persecution for opinion is incompatible with sound philosophy. It is lamentable, indeed, to think how much misery has been incurred from the intemperate zeal and bigoted officiousness of those who would rather that mankind should not think at all, than not think as they do. Charles V., when he abdicated a throne, and retired to the monastery of St. Juste, amused himself with the mechanical arts, and particularly with that of a watch-maker: he one day exclaimed, 'What an egre-

gious fool must I have been, to have squandered so much blood and treasure in an absurd attempt to make all men think alike, when I cannot even make a few watches keep time together!' We should remember, also, that assent or dissent is not an act of the will, but of the understanding. No man can will to believe that two and two make five, nor can I force upon myself the conviction that this ink is white, or this paper black."—*National Gazette.*

This is all very good; but in the Christian religion there are no new discoveries, no new improvements to be made. It is already *revealed*, and long since developed in the apostolic writings. We may discover that there are many *new* errors and *old* traditions, which are alike condemned in those sacred writings. But truth is at least one day older than error; and what many now call "the good old way," was two or three hundred years ago denominated a wicked innovation or a chimerical new project. Old things become new when long lost sight of, and new things become old in one generation. But truth is eternal and unchangeable. A. C.

HONORARY TITLE OF "D.D." REFUSED.

[*From the Christian Baptist, Vol. III.*]

In some eastern papers "the Rev. Spencer H. Cone, a Baptist clergyman," was reported as recently dubbed D.D. But this was a mistake. It was the Rev. Samuel H. Cox who was dubbed, and refused the *honour*. We are sorry to observe a hankering after titles amongst some Baptists, every way incompatible with their profession; and to see the remarks lately made in the 'Columbian Star,' censuring Mr. Cox for declining the honour. Those who deserve honorary titles are the least covetous of them. We have not met with any Baptist Bishop who is more worthy of a title of honour, if such these *double D's* be esteemed, than Robert B. Semple of Virginia; and when the degree was conferred on him, he, like a Christian, declined it.

The following remarks are worthy of a place in this work.

"In the 'New York Observer' of the 26th ult., we find an article occupying nearly two closely-printed columns, with the signature of Samuel H. Cox, Pastor of the Light-street Presbyterian church, New York, in which the writer, after stating that he had seen a newspaper paragraph from which he learned that the trustees of Williams' College, Massachussetts, had taken with his name the very customary liberty of attaching D.D. to it, says, 'I ask the privilege of announcing that *I will not accept of*

that appendage.' And, after some other observations, he adds, 'It is high time—*the spirit of the age demands it*—that this mania of graduating should itself be graduated, and that without favour in the enlightened estimation of the public. *Itaque illud Cassianum. Cui bono fuerit, in his personis valeat.* The *cui bono* question, in reference to these academico-theological degrees, and for the best possible reason, has never been answered. It is an affair that belongs to another category. It has nothing to do with *good*, but only with honour!'"

Having disavowed any disrespect to Williams' College, or to his clerical brethren, especially the order from which he repudiates himself, he makes the following remarks:—

"The purely academic and literary or professional degree, such as A.B., or A.M., or LL.D., and such as merely indicate office or station, and which colleges do not confer, as V.D.M., or S.T.P., are out of the argument, and 'against such there is no law.' If doctorates in divinity meant anything, they would sometimes be libellous. There are those, it is too notorious, who need a *great deal more* than collegial or colloquial doctoration to impart to them intellectual, or literary, or theological, or (I blush to write it) even moral respectability; and whose doctoration, while it is the acrimonious laugh of the million, becomes a solid reason, were there none better, to those who prize good company, for abdicating the eminence of being classed with them in the associations of the community. 'Unto their assembly, mine honour, be not thou united.'"

In assigning reasons for refusing the honorary title of D.D., Mr. Cox makes the following remarks:—

"I believe that the principle of *ministerial party* is both evangelical and important, and that the system in question is *very inimical* to it; that there is no higher earthly honour in the relations of life than that of a minister of Jesus Christ, who loves his master, and understands the truth, and magnifies his office; and, consequently, I dislike a system that so evidently and popularly implies *something unintelligible more*, and arrays one ministerial brother in an adventitious superiority over his peers; and that it is anomalous for a secular and literary institution, without any faculty of theology, to come into the church universal of Jesus Christ, and diversify his officers, and confer permanent degrees of official honour, which neither deposition nor excommunication, should they succeed, has power to annul; and all this where he hath said, 'Be ye not called *Rabbi;* for one is your master, even Christ; and all *ye are brethren.*' It is also a grand reason that I think it a 'scarlet' relic of papacy, and that demands retrenchment; but the greatest reason is, that *it is earthly, and at variance with the spirit, if not with the very*

letter of the Gospel. The passage in Matt. xxiii. 5—12, appears incapable of a fair solution in coincidence with the *innocency* of doctrinal honours in the church. Many other scriptural references might be made. Take a few more: Matt. xviii. 1—6, v. 19, Luke xxii. 24—27, xx. 45—47, John xvii. 18, xii. 25—43, v. 41, 1 Cor. 1—5. Rev. iii. 21, xii. 4, xvi. 15, xvii. 12. The Old Testament contains much to the same purport.

"To conclude, I believe that the usefulness, the moral worth, the genuine respectability of the sacred profession, and, of course, the honour of our common Master, require the abjuration of doctorates."

[CIRCULAR.]

UNION OF DISCIPLES IN THE CITY OF NEW YORK.

VERY DEAR BRETHREN,

On Lord's Day, March 15, 1835, a large majority of the disciples meeting for worship in King, formerly of Hudson-street, formed a union with the brethren meeting for worship in Laurens-street.

On the Lord's Day above-mentioned at three o'clock, P.M., the brethren of King-street with all their office-bearers, (excepting one of the elders, Jonathan Hatfield, who was prevented being present through sickness,) assembled in Laurens-street, and took their seats on the right hand of the elders; (the elder of each church being seated together.) After singing and prayer, Elder Barker of the Laurens-street church read Romans, chap. xii.; then stated the interesting object of the meeting,—the union of the two churches into one body, following it with some very appropriate remarks, showing that the New Testament alone is the, only foundation of Christian union; that all humanisms, commandments and speculations of men, should have no place among the disciples; but that the word of Christ should dwell in them richly in all wisdom; teaching and admonishing one another from the Living Oracles alone. And in a very forcible manner enlarged on the blessings that would result from such a union among Christians, in their peace and edification; and by their combined efforts, to be the happy means of saving others. Thus, being united in one body, of one heart, and one soul, speaking the same things to saints and sinners, in the manner the Scriptures address each, would realize the great blessings contained in our Lord's Prayer, recorded John, chap. xvii. After which the elder of each church, gave to each other the right hand of fellowship, in the name and behalf of the members of each society;—which at that instant constituted us one congregation in the Lord. There was a solemn pause for a moment, when the elder of the King-street church arose and addressed the brethren with much feeling, by saying he had for a long time ardently desired the union of the two societies, who had, in this great city, taken the New Testament as their bond of union; that we had now seen

our anticipations realized. To our great joy, we are no longer two, but one congregation, surrounding one table of the Lord.

Our brother closed this most solemn and impressive address with reading a hymn or song of his own composition on the importance of Christian love and union, when all the disciples rose up and sung this hymn with gratitude in their hearts to the Lord.

There were probably 120 or more disciples present on this solemn but joyful occasion. After which all the disciples present were affectionately invited to partake of the Lord's Supper. We closed this feast of love with this suitable spiritual song:—

"How pleasant to behold and see,
The friends of Jesus all agree;
To sit around his sacred board,
As members of one common Lord!"

and concluded with the apostolic benediction; when a mutual interchange of brotherly feeling and congratulations took place among the disciples. We appeared to separate from this heavenly place, realizing the blessings of Christian unity foretold by the inspired penman in the 133d Psalm,—"Behold how good and pleasant a thing it is for brethren to dwell together in unity!"

Our present number (as on the day of Pentecost,) is about 120 disciples. On each Lord's Day we meet in the morning, at half past ten o'clock, for divine worship, reading the Scriptures, teaching, &c. In the afternoon, three o'clock, we assemble more especially as a church, to break bread, the fellowship or contribution for the poor saints, singing and prayer, reading the word, and mutual exhortations of the brethren; and in the evening, seven o'clock, to proclaim the Gospel to those who are without. On Monday evenings the church holds a Bible class, to examine the Scriptures and each one to give their views. On Wednesday evenings, social worship, teaching, &c. and on Friday evenings for prayer, and mutual exhortations of the brethren.

A few months before the union, a large and important field of labour was left unoccupied by the decease of our highly-esteemed and aged brother, Elder Robert Scott, who had devoted more than half a century to preaching the "unsearchable riches of Christ." He not only preached but exemplified the effects of the Gospel in his life, by making it without charge, labouring with his own hands, and by his good works, and by his ready submission to all its requirements. He was 14 years an elder of the church at Rhinebeck, Duchess county, New York, in which place he rested from his labours, in the joyful hope of a blessed immortality, on the 28th of last September, aged 74 years, leaving behind him his decided testimony to the truth of the apostolic Gospel in all its parts, as fully developed by the Holy Spirit on the ever-memorable day of Pentecost, and in the subsequent preaching of the Apostles, as recorded in that sacred book of the Acts of the Apostles.

For three or four years Elder Barker, and others of the brethren of New York, occasionally visited and laboured among them; but, on the decease of our aged brother, the church in Laurens-street set apart brother John Black as a missionary, and sent him out for six months to labour his whole time at Rhinebeck and its vicinity, on the east side; and

Kingston and the towns adjacent on the west side of the Hudson river, about 100 miles above the city of New York.

A short time after the union of the two churches, brother Black returned, his time having expired; when he gave us an account of his missionary labours, by stating that he had met with much opposition, and many things to discourage him at first, but, by a patient perseverance in holding forth the original Gospel to his fellow-men, and endeavouring to manifest its spirit of love and meekness toward the gainsayers, had a tendency in a good measure to overcome the prejudice of the people; so that now many come out to hear, although few as yet manifest a disposition to obey the Gospel by immersion, for remission of their sins; but that instead of empty benches, as at first, there are full houses and attentive audiences, and a prospect of much good being done this season in that region of country.

We therefore requested brother Black to continue his labours there as a missionary for 12 months longer, which he cheerfully accepted, and immediately entered upon it, (taking his wife with him, a most amiable sister,) intending to labour with his hands, so much as his time will allow, in the full confidence of the brethren that he will do the work of the Lord faithfully, praying to the great Head of the church that his labours of love may be abundantly blessed to the conversion of sinners, and in assisting in the establishing of the saints in the primitive order of worship.

May favour, mercy, and peace, be multiplied to all the holy brethren throughout the world, through the knowledge of, and obedience to, our Lord Jesus Christ! Amen.

Signed in behalf of the church of Christ, meeting for worship, No. 138, Laurens-street, near Prince-street.

BENJ. S. HENDRICKSON. JONATHAN HATFIELD.
DANL. MONROE. JAMES SAUNDERS.

New York, June 1, 1835.

RELIGION.

Like snow that falls where waters glide,
Earth's pleasures melt away:
They rest on time's resistless tide,
And but a moment stay.
But joys that from Religion flow,
Like stars that gild the night,
Amid the darkest gloom of woe
Shine forth with sweetest light.

Religion's ray no clouds obscure,
But o'er the Christian's soul
It sheds a radiance calm and pure,
Though tempests round it roll:
His heart may break 'neath sorrow's stroke,
But to its latest thrill;
Like diamonds shining when they're broke
THAT RAY WILL LIGHT IT STILL.

ON THE DUTY OF SUPPORTING THOSE WHO PREACH THE GOSPEL.

[The following observations are quoted from 'The Quarterly Christian Magazine,' June, 1835, published under the editorship of Mr. JAMES ALEXANDER HALDANE, to whose able pen we owe them. The Journal from which the article is extracted is less known in England than it merits to be, and that must plead my excuse for here introducing the remarks. They comprise the editor's reflections on a copious and well-written paper in defence of the duty of the churches of Christ extending support to their pastors.—W. J.]

"The subject of the above communication is highly important. While poverty does not prevent a church of Christ having elders, Acts xx. 34, 35, it is the Lord's express commandment, that those who labour in word and doctrine should be remunerated, 1 Tim. v. 17, 18; 1 Cor. ix. 4, 17; Gal. vi. 6, 7. Where this precept is disregarded, like every other act of disobedience, it brings its own punishment. The Lord could have supplied the wants of the priests of old, without requiring the payment of tithes. Had the tribe of Levi obtained an inheritance in the land, they would have been independent of this source of supply; but, by declaring himself to be their inheritance, the Lord took their support upon himself, and therefore charged those who withheld their tithes with robbing God, Mal. iii. 3. We live under a very different dispensation; but, as the Lord hath ordained that 'they which preach the Gospel should live of the Gospel,' the disciples should be careful that they do not contravene his will. The advantage of a man being able to give himself *wholly* to these things, 1 Tim. iv. 15, without being entangled with the things of this life, is obvious. Much has been said of late of the importance of observing all the apostolic ordinances, but *too many appear to look with indifference upon the ordinance of elders, than which none is more inseparably connected with the welfare of a church of Christ.* And even, where this ordinance has not been altogether overlooked, some appear to be more anxious about the name than about procuring an efficient eldership, and causing the Gospel to sound out from them. To this, in a great measure, may be ascribed the low state of the churches. May the Lord stir up his people to abound in liberality and in every other grace! may they all be led to consider their ways! The language of God to Israel is very striking,—'Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink! ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes,' Hag. i. 6. 'Bring ye all the tithes into

the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive,' Mal. iii. 10. Let us remember that he is God, and changeth not. J. A. H."

TO MR. WM. JONES, OF LONDON.

Halifax, Nova Scotia, August 6, 1835.

DEAR SIR,

Perceiving from the 'Millennial Harbinger,' edited by Mr. Alexander Campbell, that you are interested in whatever is connected with the apostolic Gospel and order of things, and also having imbibed a Christian respect and kindness towards yourself from the knowledge I have of your character and principles, gathered from your own writings, with which I have been familiar, I am now induced to avail myself of the opportunity of Lieut. M'Kenzie, a baptist brother of the 96th Regt., who is returning to Europe, to write you a few lines, the object of which is to give you a brief sketch of a church of Christ in this place, which has been led, in the dealings of Providence, practically to adopt the apostolic order of things. I shall for that purpose subjoin a few extracts from a sketch of the proceedings of the church I allude to. It was drawn up by a brother in the church, now removed to New York.

"The church of Christ, usually denominated the Second Baptist church in Halifax, has passed through a variety of trying circumstances, which they can now look back upon, and perceive that they were all under the direction of God, leading them to greater simplicity of views in religious matters, and a more scriptural observance of the ordinances of the Gospel. They have been led, gradually, to renounce human systems in religion, speculations of men, whether in relation to doctrine or practice, and to adopt, as their only directory in both, the New Testament—requiring for every thing to be believed, as the truth of God, a plain unequivocal statement of that truth by our Lord, or his Apostles, and believing that they cannot, without disobedience to the divine lawgiver, neglect any religious observance for which they have either precept or example in the New Testament. A practical adoption of such principles has caused them to be much misrepresented, and to become very unpopular, and even shunned by the religious world, especially of their own denomination. A statement of the circumstances and manner in which, step by step, they were led to their present views, and practice, would be interesting and might be profitable; but at present little more than the result can barely be referred to.

"They had originally been constituted on the usual and popular plan of the English and American Baptists; when a difficulty, connected with the choice of a pastor, arose, which, after a variety of trials, &c., resulted in the separation of the ministry, and the wealthiest and most

influential part to be formed into a separate church, leaving the Second Baptist Church with their pastor to proceed by themselves. Pecuniary and other difficulties next produced the necessity of their pastor quitting them. As the time of his departure approached, and when it had arrived, they were led scripturally to consider what was their duty and line of conduct to be pursued, when thus providentially left to themselves. They soon found that a specially-called and ordained minister, was not essential to the being of a church, its worship, or the observance of the ordinances of Christ's house; and, if they were authorised to observe any of the ordinances, without the limitation alluded to, it required some special limitation to prove that they were not equally bound to observe every social ordinance on the Lord's Day, in their associated capacity, when assembled together. They considered Acts ii, 42, with other passages of Scripture to learn what were the observances of the churches of our Lord, and as affording all churches, in after ages, a divine model to imitate and follow after. In consequence of these investigations, prayerfully and scripturally pursued, (and which are now merely hinted at,) certain brethren among themselves were appointed to lead or conduct, in turn, the public worship, read the Scriptures in their assemblies, explain and enforce their teaching according as God gave them ability so to do, and to preside at the observance of the Lord's Supper, till God in his providence should point out to them or provide for them pastors permanently to take the oversight of them. After some time, the Scriptures became more and more interesting; their power to teach and their authority came to be more perceived, and better appreciated, and the reading of them in course to be a duty and a privilege. The order of worship, in the morning, began with singing, then prayer, and singing again; a prayer more especially for the hearing ear, and a blessing on the reading of the word which followed, say, for instance, as was begun, the 1st chapter of Genesis, the 1st of Isaiah, and the 1st of Matthew, continuing in course this plan of reading, with little, or occasional, omission of some few parts for private reading. After the reading of the word, another prayer was offered, singing and pronouncing the benediction concluded the morning service, say from eleven to better than half-past twelve o'clock. In the afternoon at three o'clock the service began similarly to the morning, the portion read, say, the 1st Psalm and the 1st chapter of Romans, then the supper, contribution for the poor, &c. The presiding brother who reads also explains, remarks upon, and supplies the portion read in course; and almost always various other parts of the Scriptures are referred to, and read, and considered; other brethren follow with exhortation or remarks; these exercises are generally well-calculated to explain and illustrate the Scriptures, to enforce obedience to their precepts, and to proclaim to all the Gospel of the grace of God, and, by a display of the faithfulness, the love, the mercy, and the terrors of the Lord, to awaken the attention of all that may be present with them, to their eternal interests, and lead to the knowledge and belief of the truth, and to the obedience of faith. Thus various gifts possessed by the church have been brought into service for the benefit of all."

I must for the present conclude this part of my letter. During the state of the church above described, I providentially met with the writings of that eminent master in Israel, Alexander Campbell, of Bethany, which tended greatly to establish me on the Bible as of supreme authority, and to enable me to distinguish between its facts (or truths) and men's inferential deductions, speculations, or opinions, about these truths. I could say much on this important subject and distinction, but time forbids. I found, wherever these writings had claimed a hearing, that prejudice and misrepresentation accompanied the claim, sometimes silencing, sometimes neutralizing their teaching. I undertook, at some loss, from a sense of the importance and value of much that he wrote, to compile a volume mostly with extracts from Mr. Campbell's writings, entitled 'The Christian Gleaner,' a copy of which I herewith send you. I was rejoiced to see that you intended, or had commenced, a British 'Millennial Harbinger.' Will you forward me a copy of such of the numbers as have come out, and as they proceed from the press? Should no fit opportunity occur of sending the parcel, addressed to me, thus, "Dr. Lewis Johnston, Halifax, Nova Scotia," in an envelope addressed to "J. W. Johnston Esq., Solicitor General, Halifax, Nova Scotia," send the parcel, with the latter address outside, to "Mr. William Walker, Bookseller, Strand," with a request that he would forward it to Mr. Johnston as early as possible. I may perhaps get some other subscribers for the work here, after it has been seen and read. If your time, inclination, and all other circumstances suit, I should be glad to hear from you in return. Hoping you will excuse this intrusion by a stranger, I must now conclude, with Christian respect and regard, and with best wishes,

Your friend, in the best of bonds,

LEWIS JOHNSTONE.

POSTSCRIPT BY THE EDITOR.

The preceding letter contains some things which do not meet the approbation of the Editor of the 'Harbinger,' and particularly that part of it which describes the disciples at Halifax as proceeding to the Lord's Supper before the church was organized with elders and deacons, *without which they cannot possibly exhibit "the body of Christ,"* according to 1 Cor. xii. 12, 14, 27—besides that, *it is a practice wholly without precept or precedent from the New Testament*, and *totally unknown to the Churches of Christ anterior to the time of the Lutheran Reformation.** Besides, to place the Lord's supper on the same footing with the social duties of prayer and praise, and giving instruction, is to overlook a most important distinction which exists between them. The latter are *moral duties*, and would have been incumbent upon us, as God's rational, intelligent, and accountable creatures, had there been no express

* I here speak of churches which "kept the commandments of God and the faith of Jesus."—ED.

institution of them by apostolic authority; but who will affirm that such is the case with the ordinance of "the breaking of bread?" This is, like the ordinance of Baptism, a *positive institution*, depending wholly on the will of the Christian legislator both as to its observance, and the circumstances attending it; and, independent of his revealed will, it would not be a duty at all. For persons, therefore, to go about the observance of it, according to their own fancies, and without having regard to the example of the apostolic churches, is to be guilty of manifest indiscretion; it is to contemn the beautiful order of Christ's house, and must assuredly incur his displeasure. It is truly lamentable to think upon the silly things that have recently been written, and, by sensible men, too, in relation to it.* Take the ordinance

* To prevent misapprehension, it may be proper to state in this place, that I have in view, more particularly, a printed circular letter from the pen of an Elder of a Scotch Baptist church under the signature of H. D., 24th August, 1835, than which anything more superficial and flimsy has not often seen the light. The piece, to which it professes to be an answer, has never come under my observation; it *may be* as childish and irrelevant as H. D. represents it; but, if so, it is only upon a par with his own performance, in which everything that *required to be proved* is taken for granted! That any man should undertake to discuss a controverted point, and, to avoid confutation, should call upon his opponent to *prove a negative*, evinces a lamentable deficiency in the study of logic.

I shall illustrate the argument of Mr. H. D. by a case in point. In arguing as a Baptist would do with a Pædobaptist, the former would say—"There is neither precept nor example in all the New Testament for administering the ordinance to infants, and, therefore, in doing it, you act without scriptural warrant." To which the Pædobaptist replies—"We have an express command for administering the ordinance of Baptism; that you will not deny. And as to the subjects, what harm can there be in applying it to infants? Show me one single text in which either Christ or his Apostles have forbidden it." Such, precisely, is the argument of H. D. Some may think it very wise and pertinent—for my own part I see nothing in it but egregious folly!

Wherein, let me ask, consisted the sin of Korah, Dathan, and Abiram, which brought upon them the judgment of Heaven, Numb. xvi.? or that of Saul, which incurred the displeasure of God, and cost his family the loss of the throne of Israel, 1 Sam. xiii.? These and other similar questions, *all bearing on the point at issue*, have often been asked, but I have never yet met with a satisfactory answer to them; and am fully persuaded that no answer can be given, which does not go to condemn the practice in question; I mean that of taking the Lord's Supper in the absence of an official administrator. God is a sovereign, and will be served in his own way. I hear a voice sounding in my ears, "Behold! to obey is better than sacrifice, and to hearken,

of the Lord's Supper out of an organized body, and it becomes a nose of wax which may be moulded or accommodated to any thing; to two persons, male or *female*, worshipping at their own fire-side; nor does it stop there; for it descends to one individual in his retirement, and *to both of these cases we have known it reduced*, and practised, and contended for, by our modern innovators! Societies, that have not among them persons scripturally qualified for the elder's office, ought to wait upon the Lord, with whom is the residue of the Spirit, and, by fervent and importunate prayer, plead his own gracious promise, Jer. iii. 15, and Eph, iv. 11, 12, that he will fit and qualify persons for the office, that so "the things that are wanting among them may be set in order," Titus, i. 5, in a conformity to his own gracious will. The plea urged for a contrary conduct, founded on *an inference* deduced from the case of the disciples at Troas, Acts xx. 7., is a mere begging of the question; it is taking for granted the very thing which they are bound to prove, viz., that *that* church, which had existed at least seven years, and which, from all that is recorded of it, was manifestly *numerous*, in a day, too, when gifts were particularly abundant, had no elders:—a mere gratuitous assumption! and it shows how hard-driven the advocates of this new practice are for plausible pretexts.

The letter, however, possesses sufficient interest to render it acceptable to many readers. The friends of truth must always be gratified at seeing others get emancipated from human traditions, and having recourse to the Holy Scriptures as their rule and directory in all that concerns the kingdom of Christ in the world.

than the fat of rams." I hope that voice will reach the ear of H. D. and prompt him to furnish a satisfactory reply to the objections that are now briefly suggested, respecting the line of conduct, which he advocates, but, until that defence appears, I must continue to regard him as acting very presumptuously, in what he has written and recommended to others; and, with every friendly disposition, I ADVISE HIM TO LOOK TO THE CONSEQUENCES!

As to the distinction between *moral* and *positive* institutions, one would be apt to think H. D. had never either heard or thought upon the subject, nor yet of the divine authority—the necessity—and the *exclusive and appropriate duties* of the Elder's office!—W. J.

SLAVERY IN THE UNITED STATES.

In a former part of this month's 'Harbinger,' we have given our readers a copy of a very able letter on this subject from the pen of the late Mr. Edward Rushton, of Liverpool, addressed to General Washington. We now add, what may be considered a State paper, an official document, from our Secretary of State for Foreign Affairs, addressed to the British Minister in the United States, from which it will be seen that our government are far from being asleep, as respects this very important subject. We sincerely hope that they will follow it up perseveringly, and may Heaven succeed their efforts in freeing that land of liberty from this disgraceful stigma on its national character!—EDITOR.

VISCOUNT PALMERSTON TO SIR CHAS. VAUGHAN.

Foreign Office, July 7, 1834.

SIR—Your dispatch of the 28th March of this year has been received, and laid before the King.

His Majesty's Government have learned with much regret that the President of the United States has declined acquiescing in the proposition which you were instructed to make to him for his accession to the conventions recently concluded between Great Britain and France, for the more effectual suppression of the slave trade; and his Majesty's Government are the more disappointed at this refusal, as they had indulged an expectation that the Government of the United States, animated by an earnest desire to assist in suppressing that inhuman traffic, would have eagerly availed themselves of the opportunity which the above proposition afforded them of co-operating effectually towards the accomplishment of that purpose.

His Majesty's Government, however, after an attentive consideration of the reasons which the President of the United States has assigned for refusing his accession to the treaty in question, are unwilling to abandon the hope of still succeeding in obtaining that accession; for while, on the one hand, the objections which the President has urged to the proposal are not in themselves without weight, on the other hand the stipulations to which those objections refer, although essentially conducive to the complete attainment of the purpose in view, are, however, not absolutely indispensable.

Mr. M'Lane, while he renews the objections originally urged by the American Government to an extension of the right of search to the coasts of the United States, observes, that a clause, proposing such extension, would not be an accession to the existing conventions according to their present terms, but an interpolation of a new article, giving a fresh and broader scope to the original limitations, and not contemplated by the high parties.

This observation is undoutedly true; and the mere fact that this objection has been taken by the Government of the United States is

a sufficient reason for not further pressing the adoption of such an article.

But however desirable such an article would be if the Government of the United States could be prevailed upon to agree to it, still, even without such a stipulation, a very important advantage would be gained for the interests of humanity by the accession of the Government of the United States to the conventions as they stand. If the flag of the United States was prevented by special treaty from being assumed by the dealers in the human race as a protection for their nefarious traffic on the coast of Africa and in the West Indian seas, and if these enemies of mankind were obliged to run the gauntlet through the cruisers of almost all the naval powers of Christendom, over some thousand miles of sea, unprotected by any flag by which they might attempt to cover their iniquity, it might well be hoped that their course would be arrested before they could reach any latitude within which the national pride of the United States could be wounded by the measures necessary for submitting them to stoppage or search.

Taking these circumstances into consideration, his Majesty's Government are willing to abandon that part of their proposition to which Mr. M'Lane's objections are directed; and you are therefore instructed to renew your application to the United States' Government for their accession to the convention, omitting the stipulation for the extension of the right of search to the coasts of the United States.

In addressing the American Government again on this subject, you will state that his Majesty's Government have derived high gratification from learning, by Mr. M'Lane's note, the earnest and unceasing solicitude felt in the United States, both by the Government and by the nation, for the entire annihilation of the odious traffic in slaves; and you will express the earnest hope of his Majesty's Government, that sentiments which reflect so much honour upon the United States will induce the American Government to waive any further objections to a measure calculated to contribute, in so important a manner, to bring about the result which all parties thus ardently desire.—I am, &c.,

(Signed) PALMERSTON.

The Right Hon. Sir Charles Vaughan, G.C.H., &c. &c.

LONDON: PRINTED BY J. TAYLOR, 119, FLEET-STREET.

INDEX TO VOL. I.

America, an interesting object to Britons, 1.
American Revivals, alluded to, 9.—Retrospect of, 85, further account of them, 186.
American Baptist Churches, how they treat their sable brethren in reference to communion, 77 ; *Note.*
Ancient Order of Things, illustrated, 46—49, 241.
Ancient Gospel illustrated, 296.
Apology for the Scotch Baptists, 69.
Apostacy from the faith, foretold, 7.
Apostacy, Essay on, 264.
Apostolic Churches, their faith and order described, 36.
Apostolic Commission, to what it extended, 262.
Assembly General of the Kirk of Scotland, its proceedings, 191.

Baltimore, some account of the Reformed Church there, 21.
Baptism, Essay on, 64 ; its connexion with remission of sins, 253.
'*Bath Guardian*,' extract from the, 331.
Beattie, Dr., his opinion of the Christian Religion, 96.
Bigotry, remarks on, 168.
Bigotry and Partiality, illustrated by a methodist, 268.
'*Birmingham Recorder*,' extract from the, 286.
'*Boston Recorder*,' strictures on the, 257.
BROADDUS, Mr. ANDREW, his Essays on the influence of the Holy Spirit, under the signature of PAULINUS, No. 1, 130 ; No. 2, 169.
Burmah, designation of Missionaries to, 225.
Bible, hints on reading it, 358.
BIBLICUS, his experience described, 296.

Calamy, Dr., Extract from the account of his own life, 307.
Call to the Ministry, in what said to consist, 114.
Campbell, Mrs. her death and character, 129 ; her farewell Address to her daughters, 181.
Catechisms, an Episcopalian witness against, 120.
CAUTIOUS, ROBERT, his letter to Mr. Campbell, 161 ; Reply to, 162.
Christendom, why asleep during a thousand years, 294.
Christianity, its social character, 52.
Christian Priesthood, remarks on the, 165.
Christianised Nations, how they treat the Bible, 44.

COLTON, CALVIN, his account of American Revivals, 186.
Controversy, Religious, benefits resulting from, 105.
Clergymen, 279 young ones on the wheel, 306; their pretended call an imposition on Christian credulity, 117; not more pious than other classes of men, 303.
CAMPBELL, Mr. ALEXANDER, his debate with Mr. Owen, 17; his letter to Mr. Wyeth, *ibid;* his *first* letter to W. Jones, 23; his *second* letter, 77; his Preface to the 'Christian Baptist,' Vol. II. 97; Autobiography of, 124; his reply to Robert Cautious, 162; his answer to Mr. R. B. Semple's first letter, 197; his reply to the second letter, 209; his *third* letter to W. Jones, 223; his address to the Fathers, the Moderns, the popular Preachers, and the Heretics, 289; his remarks on the past, the present, and the future, 294; narrative of his own experience, 296; his *fourth* letter to W. Jones, 325; his *fifth* letter to the same, 337; grounds of his opposition to Bible, Missionary, and Tract Societies, 163.
Christian Religion, Essay on the, 31; Essay on teaching it, 60.
Christianity, Primitive and Modern, compared, 153.
Christian Religion, delivered at once to the world, 6.
'*Christian Baptist*,' some account of, 31.
Churches of Christ, how to be known, 6; some in America described, 11; how they should propagate Christianity, 54.
Clarke, Mr. Joseph, his letter on American Revivals, 92—329.
CLERGY, strictures on their order, 10; their origin illustrated, 55; Essay on the, No. 1, 111; Essay, No. 2, 300; how considered by Mr. Campbell, 100; their kingdom described, 113; how they are manufactured, 300.
Confession unto Salvation, Essay on, 101.
Conversion of the World, how to be effected, 42.
Cox, S, H. of America, refused the diploma of D.D., 360.

Decalogue, vindicated as a rule of life to believers, 232.
Divine Teaching, essential to saving Faith, 176; how distinguishable from what is merely human, 177.
Doctors in Divinity, their influence on the Baptist profession, 298.
Duncan, John Morrison, his visit to America, 2.
DUNCAN, Mr. JAMES, his letter to Mr. John Glas, 280.

Edwards, President, referred to on American Revivals, 89.
Elders, or bishops, a plurality of them in the primitive churches, 155.
English Baptists, their practice of mixt communion censured, 81
Epistolary Correspondence (New York), referred to, 10.
Elders, remarks on their support, 365.
ELLISON, SEACOME, Esq., his 'Treatise on Baptism' reviewed, 320.
Faith, its simplicity, power, and excellency, illustrated, 218.
Foundation of Hope, and Christian union, 215.

Gospel, how it is to spread through the World, 52; Essay on its design and immediate effects, 250.
GREATRAKE, Mr., of Baltimore, his letter to Mr. Campbell, 124.
Gregg, Messrs., their 'Apology for withdrawing from the Wesleyan Methodists,' reviewed, 317.

HAWEIS, Dr., his 'Church History' quoted, 56.
HENSHALL, Mr. JAMES, of Baltimore, letter from, 20.
Heretical Teachers, among the Reformed churches in America, 146.
Holy Spirit, his influence in the salvation of men, Essay 1, 130.
Halifax, Nova Scotia, progress of the Gospel there, 366.

Infant Baptism, accounted for, 68.
INQUIRER, his letter to Mr. Campbell, 260.

JESUS IS THE CHRIST, illustrated, 220.
JONES WILLIAM, his letters to Mr. Campbell, 69, 136, 174, 229.
Justification, how obtained, 252.
JOHNSTONE, LEWIS, of Halifax, his letter to the Editor, 366.

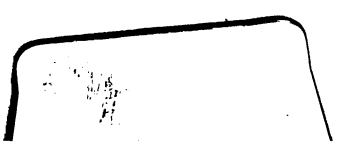
Kingdom of Christ, explained, 3; how set up in the world, 4; the power attending it, 5.

Lutheran Reformation, reflections on the, 50, 294.

Mammon, its influence in the church, 306.
MASON, Sir JOHN, his views of the world, 228.
Metaphysics explained! 316.
Many against the few, 324.
'*Millennial Harbinger*,' (Mr. Campbell's,) some account of, 31.
Millennium, thoughts on its approaching dawn, 151.
MOSHEIM, Dr. his remarks on the simplicity of worship in the first Christian churches, 55.

New York Epistolary Correspondence, referred to, and quoted, 10; its invaluable Essay on Baptism, 64.
'*New York Observer*,' extract from the, 82.

Oporto, Extract of a letter from, 319.
ORME, Mr. W., his estimate of modern Revivals, 86.
OWEN, Dr. JOHN, on bringing in the kingdom of Christ, 88.

Periodical publications by the Reformed Baptist churches in America, 23.
'*Philadelphia Recorder*,' estimate of its value, 120.
Poetry, Hymn from Bowring, 91.
Prayer of Jesus for the unity of his disciples, 247.
Presbytery of New Brunswick, their excellent Pastoral Letter, 82.
Poetry, 365.
PALMERSTON, Lord, his letter to Sir Chas. Vaughan, 371.

Quakers, their yearly meeting in 1835, account of, 236,—275.
'*Reed and Mathieson's Narrative*,' extract from, 287.
Reformation, Churches of the, in the United States, their origin and progress traced, 11; their principles, 12; view of their doctrinal sentiments, 24; admit their slaves to communion, 78; reject unbaptized persons, 80.
Reformers and Anti-reformers addressed, 259.
Reformations in Religion, wherein defective, 50.
Reforming Methodist Committee, in Baltimore, address from, 269.
Reform Association among the Methodists in England, 331.
Remarks on creeds and confessions of Faith, 243.
Restoration of the Ancient Order of Things, Essay on, No. 1. 46; Essay, on No, 2, 241; reflections on, 51.
Remission of sins, connected with Baptism, 253.
SANDEMAN, ROBERT, his letter to Archd. M'Lean, 272; letter to his own father, 309; and continued, 351, his character strikingly sketched by a contemporary, 284.
SCOTT, Mr. WALTER, his Circular letter for the Mahoning Association, 151; his Essays under the signature of PHILIP, 60, 153.
Scotch Baptist Churches, sketch of their rise and progress, 71; vindicated from the charge of Hyper-calvinism, 75.
Scotch Baptist Meeting-house in Liverpool, vindicated, 335.
SEMPLE, Mr. R. B., his first letter to Mr. Campbell, 194; his second letter to the same, 206; refused the title of Doctor of Divinity, 194; how he characterized the 'Christian Baptist,' and its editor, 196.
Slavery in the United States, strictures on, 286; its atrociousness exposed, in a letter to George Washington, 369.
Sorrow for the Dead, reflections on, 185.
Speech, purity of, essential to Christian Union, 225.
Transubstantiation, its origin accounted for, 68.
United States, Deputations to the, from England, 86.
Unity of opinion, remarks on, 359.
Union of churches in New York, 362.
Wellsburgh, in Virginia, Circular Letter from the Church there, 146.
WESLEY, JOHN, what his reformation issued in, 49.
Wesleyan Methodist Reform Association, strictures on the, 331.
'*Wilson's Scripture Manual*,' quoted and recommended, 260.
WYETH, P. C., some account of, 15.